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THE NONCONFORMIST.

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THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE INITIATION OF A FRESH CAMPAIGN.

THE holidays are over. The interval of rest, which is sweet to all who are committed to the prosecution of any serious enterprise, is come to an end. If the fact excite regret, it does so much in the same way as does the alarm which at a set hour in the morning clangs in upon our dreams, and rudely announces to our consciousness that it is time to arise. The first feeling with most people will be one of discomfort, "A little more sleep, a little more slumber, a little more folding of the hands to sleep," is the instinctive cry of the half awakened spirit. It has not yet extricated itself from the pleasant embrace of past somnolence. It prospectively shrinks from the activities of the life to which it is not yet broad awake. There is a brief stage of transition from rest to labour during which the nerves, not yet perfectly resuscitated, almost resent as intrusive the demands upon them of the outward life, which presently it will be their delight to meet and satisfy. So it is in the earnest pursuit of any great public object. There is a frequent beginning again, as it were, of the work which has from time to time wearied us. One wishes, if we may so say, to lie in bed a little longer. It is not the wish of the whole nature. It will presently cease to assert itself, or even to be felt. It arises when we are not wholly ourselves. It belongs rather to sleep and to dreams, than to life and to realities. It fades away almost as soon as we consciously begin to perform our duties, and we have always this consolation before us that the merging of dream-life into active life, in proportion as it verges towards completeness, by increasing our capacity for enjoyment extinguishes our sense of regret.

Another campaign for the Liberation of Religion from State Patronage and Control has just been initiated. Bradford was elected as the locality in which the new work should commence. Bradford is worthy of the honour. It has earned its title to take the van at the present stage of this movement. Its constancy may be relied upon. Its zeal has never been questioned. There is something specially appropriate in its being associated with the opening of the current campaign. One may almost say that the force which will chiefly operate during the next twelvemonths for the advancement of the cause of disestablishment and disendowment, originated in that borough. It has in it a true Yorkshire persistency. It has more. It looks out rather

from the ground of conscience than from desire for pre-eminence, and it sees more distinctly what is to be done than it cares to see what reward will come after. Its sobriety of purpose is well matched with its severe fidelity of allegiance to any cause to which it has surrendered itself. The political life of Bradford seldom bursts into a flame, though it sometimes glows in a white heat. There is a manliness in its resolves to which, perhaps, may be attributed the care with which it takes up a position, and the unwavering perseverance with which it holds it. As the Liberation campaign, just initiated, contemplates work—dry work perhaps we may describe it; for it scarcely admits of the excitement of combat—and as it is likely to require the more persistent than brilliant qualities of those who conduct it, we are glad that it has been thought proper to make Bradford the standard-bearer of the new movement. Barring accidents, there can be no misgiving as to its steady perseverance in the advance which it heads.

The prospect with which the campaign commences is bright. It is not sunshiny, perhaps; which is hardly to be regretted just now, because sunshine at our present distance from the object we have in view would probably interpose a hazy atmosphere. "The point of departure" (to use a modern expression the bloom of which has been worn off by frequent use) of the movement for religious equality this year is thus far favourable, that it aids those who take part in it to see the end from the beginning. They will discern at a glance from their present standpoint the whole length of road they have to traverse. They may look right ahead to the end of their journey. The object at which they aim is distinctly visible, however distant it may seem. The means and way to reach it are also plain. There is some talk of making disestablishment an item of "practical policy" in national affairs. Well, to us it seems that it has been that for some time past. It has been the chief agent in the separation of what we must describe as the lower and merely instrumental, from the higher and final, plane of political action. It has shifted the bases of electoral feeling. It has resolved into separate elements the heterogeneous Liberal party. Under its action, Whig domination has become impracticable. The supporters of religious equality have, like Sindbad the Sailor, been released from the burden of the Old Man of the Sea. On this point, the whole strain of observation of Mr. R. W. Dale of Birmingham at the Bradford meeting last week was as irresistible, or at any rate, as unanswerable as it was eloquent. Sections of political party have fallen asunder simply because the attraction of cohesion ceased to be sufficiently powerful to keep them together. The union of those sections into one party has had its day and has done its work. Scruples lest a certain course of action should dissolve that union have operated upon sincere Liberationists as a great restraint. There is nothing of the sort now. There are no ties to prevent the utmost freedom of speech, or the direst line of action. Liberationists have been thrown back exclusively upon their own responsibility, and the result may so far be regarded as having demonstrated the practical position of the question with which they have to deal.

We cannot but admit, however, that the line of present duty does not lead direct to Parliament. In that sense it may be true that the

question is not yet ripe for legislative handling. We seek to ripen it. The labours of the campaign just commenced will be devoted to the enlightenment of the popular mind. We have a right to calculate upon what this will lead to. Superficial politicians may laugh, and even statesmen of reputation may sanction their laugh. But as sure as the seed-sowing of good grain will hereafter produce a harvest, and that harvest plentiful in proportion to the liberality of the seed-sowing, so will the abundant labours of the Liberation Society since the dissolution of the last Parliament sensibly contribute to the formation of the next. For the coming two or three years marching will contribute more to victory than battle. It is not so exciting, but it is not the less indispensable. It requires perhaps the higher qualities of mind and character, and it is more certain in its results. To change the figure, we may say, we are on the right tack. Let us see to it that we do not by inconstancy lose the advantage we are daily gaining.

AN EARNEST BISHOP.

WHATEVER differences of opinion we may have with Bishop Magee, there can be as little doubt of his earnestness of purpose as there is of his eminent ability. Perhaps the charge he has just delivered to the clergy of his diocese is more remarkable for its exhibition of the former than of the latter characteristic. The subjects with which he dealt fall mainly under three heads—Church Work, the phenomena of Dissent, and Recent Ecclesiastical Legislation or want of legislation. As to the first subject, the bishop was able to congratulate his audience on the marked progress that has been made during the last few years. Some facts on which he dwells with pleasure should be borne in mind when we come to consider his criticisms on the excessively political tendencies of modern Dissent as compared with the development of pastoral work in the Church. Thus we are told that "the list of churches having week-day services has risen from 252 to 320"; also that "the sad list of churches in which Holy Communion is administered less frequently than once a month has diminished from 187 to 123." The churches having collections for either foreign or home missions have increased from 391 to 443. These facts certainly show progress; but our satisfaction is inevitably lessened by an unavoidable reflection on the amazing neglect that is implied in the past, and on the large amount of arrears that have yet to be made good. When we turn to the financial aspect of the bishop's case we find it much more brilliant. The expenditure of 315,000*l.* during the last seven years in church building, church restoration, and school building within the diocese is no insignificant illustration of the efficiency of the voluntary principle. With regard to religious education, the bishop uttered a note of warning such as is familiar enough to most readers of these columns. Under the present system, even in Church schools—which, it is needless to say, are, in the speaker's estimation, much more efficient than board schools—"a number of tolerably good Bible scholars are turned out, but a great many of these are very indifferent Christians." The bishop feared that the transference of religious instruction from the family to the school was one cause of "that dull repugnance to religion which manifested itself among our young people as they left school." "They looked upon religion merely as school work from which they were glad to escape."

The second portion of the charge dealt with various hindrances obstructive of Church work. Foremost amongst these he places Dissent, the alienation of the labouring classes, the prevalence of intemperance, and pew-rents. Thus,

although the right reverend speaker did not exactly class the meeting-house and the pot-house together, as was once done on a similar occasion, yet it is plain that Dissent appears to him in the light of a national disease which, equally with intemperance, is a hindrance to Church work. If that is the case, we cannot wonder that he should have devoted a large share of his attention to so formidable a phenomenon. For on the bishop's ecclesiastical principles, Scotch Presbyterians, to say nothing of Irish Catholics, must be regarded as aliens from the commonwealth of Israel. The Dissenting hindrance is, therefore, even more prevalent than that of intemperance, and he must be a bold bishop indeed who expects that his Church will sweep it out of the way. But Dr. Magee scarcely goes so far as that. In his opinion "Dissent is a fact, and one which is not in the least likely to cease to be a fact in our day." The only question is, how to deal with it? The bishop thinks there is no good to be done by denouncing and preaching against it; which we are very glad to hear. Dissent cannot be quite so bad as intemperance after all; for certainly no bishop in his senses would restrain his clergy from denouncing and preaching against that. Nor are clergymen to think they can succeed by imitating the evil habits of modern Dissent. "Many think"—and the bishop appears disposed to agree with them—that Dissent is becoming more and more political and less and less religious. "So much the worse for it," says Dr. Magee, "if it be so"; and so say we all. Undoubtedly it was, as he says, "the spiritual element in Dissent that gave it all its early strength and power; and if this should be lost to it, its influence will have passed away." On this the *Morning Post* remarks that in contrast with the Congress at Stoke, where only questions of practical improvement were discussed, the Dissenting congresses are used as occasions for stirring up political enthusiasm, for introducing new weapons of warfare, or for polishing up old ones. There is, we are told, a complete dearth of any show of provision for what in the Church of England is called pastoral work. The *Morning Post* perceives in this lamentable fact a promise that the Church, by which is meant the Establishment, must win in the long run. It is a pity that critics of this superficial order have not sufficient conscience to ascertain what the facts are before they proceed to comment upon them. It is true enough that Nonconformist congresses do show a desire for the triumph of great principles upon which they believe, not only their own religious success, but the welfare of the nation to depend. We do not observe the Church congresses, so far as they are agreed on any principles of national polity, are at all backward in propounding them. But if details of Church organisation do not occupy so large a share of attention in Free Church conferences, there is a very sufficient reason for it. The energy of congregational life is quite sufficient to elaborate those details according to local necessities. Anyone who reads the first part of Dr. Magee's charge, and will candidly compare the condition of things there implied with a few authenticated reports of the great Nonconformist bodies, or indeed with their well-known habits and customs, can only marvel at the ignorance and audacity of the lisping critic in the *Morning Post*. In the diocese of Peterborough, according to the gratulatory statement of its bishop, the number of churches having week-day services has only recently risen to the modest total of 320. If some kind friend would supplement the bishop's list with another giving the Nonconformist churches having week-day services, we imagine the total would rather astonish him. The difficulty would be to find the Nonconformist churches without them. Again, while the number of Episcopal churches within the diocese making collections for home and foreign missions has only recently increased from 391 to 443, we might safely challenge the bishop to find half a score of Nonconformist churches, or even village stations, where such collections are not made. The peasantry, of whose alienation from the Church complaint is made, are not found to be so hostile to Wesleyan, Baptist, or Independent ministrations. On the contrary, it is simply the efficiency of the pastoral work done amongst them by Nonconformist churches which has made village chapels their centres of union and village preachers their natural leaders. It is all very well for men who hold their heads high to ignore the humble work going on at their feet, and to judge the doing at the chapel round the corner by fragmentary reports of political lectures in London, or addresses given at union meetings for special purposes. But ignored facts are very apt to trip up and overthrow those who despise them.

The later portion of the bishop's charge deals

with recent ecclesiastical legislation. And here the lamentations over want of legislation are louder than congratulations over what has been achieved. Dr. Magee mourns the fate of the Bill for the Increase of the Episcopate, which, as he says, had a triumphant career in the House of Lords, "only to fall a victim to the obstructive ingenuity of the enemies of the Church in the Commons." In remarking that this measure had his hearty support, he adds that "in common fairness to the Church which only asks permission to tax itself for an addition to its episcopate, the bill ought to be allowed to become law." He forgets, however, to observe that the bill would involve an addition to the spiritual peerage already objectionable to more than half the nation. As to the Public Worship Facilities Bill, he is by no means so sure about its value; and yet he does not deny its necessity. He acknowledges that "a remedy is needed for obstructiveness and sloth," but he is very jealous of any attempt to "gratify with rival places of worship in the same parish the doctrinal preferences of different sections of the parishioners." What a comfort it is to remember that this is a free country, and that, while bishops hesitate, doctrinal preferences are gratified already! Of course, Dr. Magee goes into considerable detail on the subject of the Patronage Bill. This is, perhaps, the most solemn portion of his charge, and, at the same time, it affords the saddest illustration of the bondage of conscience under which even the highest officials of a State-Church Establishment must suffer. He tells us that for a patron to make his selection with regard only to his own private interests is "nothing less than a deliberate and sinful breach of trust." But he goes on to inform his audience that in his comparatively short experience he has been called upon to institute four clergymen, so obviously and notoriously unfit for their office by physical, or still worse, by moral weakness, that no reason, other than private interests involved, could possibly be given for the selection. Now here seems to be a serious dilemma. The bishop distinctly proclaims that, in such cases, "a deliberate and sinful breach of trust" is committed. But surely he, who for any reason whatever, acquiesces in and takes the needful steps to complete such an appointment, gives, however unwillingly, aid and furtherance to the sin which is thus denounced. Either then the pressure of law may acquit a man of responsibility for what he himself holds to be a sin, or else the bishop makes a very serious accusation against himself. Of course he adopts the former alternative, and feels himself entirely justified in his own conscience. He believes that in inflicting upon a parish of immortal souls, a paralytic, a dotard, or a drunkard, he was unwillingly discharging a disagreeable duty. But it seems there was a fourth case too strong even for episcopal devotion to law. He was called upon to institute a clergyman accused of the very grossest immorality, which the man himself, could not, when questioned, dare to deny. Even in this case, the bishop was advised that he had no legal power to refuse institution; but to his honour be it recorded, legally, or illegally, he did refuse. In doing so, he acted on the only principle which ever has brought relief to state-bound consciences whether of bishops or poor Dissenters. And it would be very interesting to know where he would draw the line, at which it should be said to this principle, "Hitherto shalt thou come but no further."

THE CLERGY AND THE BURIAL QUESTION.

The vote of the House of Commons last spring on Mr. Osborne Morgan's Burial Bill necessitated a serious reconsideration of the whole question out of doors. It will be remembered that the second reading of that measure, which asserted very distinctly the rights of parishioners *per se*, and ignored all the compromises which were accepted in the last Parliament, was rejected by a majority of only 14 votes in a Conservative legislature. As the general opinion of the clergy, so far as it was declared, has been strongly opposed to any such settlement, there appeared to be the prospect of a serious divergence on the subject between the laity of the Church of England and its clergy. It has, therefore, been among the chief topics of discussion at the recent diocesan conferences.

In nearly all of these assemblies—in which it is to be remembered the clergy, that is, those whose legal rights are called in question, immensely preponderate—resolutions have been passed claiming the parochial churchyards as the property of the Church of England, admitting, though with some hesitation, that

every Englishman has a right to interment in them, and proposing that the proper remedy for any alleged grievance is to give facilities to Nonconformists for additional burial-grounds where cemeteries do not exist! At every meeting all amendments suggesting a compromise—such as services conducted by others than the parish clergyman even with a prescribed form—have been voted down, and even the proposal to permit silent burial has been in one or two instances (as at Wells) strongly repudiated. The resolutions, though differently worded, were to much the same effect. At Oxford it was asserted that the Church has a right to have her services secured against the intrusion of other than her own services: at Cambridge strong opposition was expressed to the use of Church of England services, conducted by persons not in holy orders, in her "consecrated burial-grounds"! The general effect of the clerical speeches was to claim the churchyards as the property of the Church, to urge "the hopelessness and unreasonableness of attempting any compromise"—these were the very words of no less a person than Canon Miller—and to warn the Government that they must not give way on the question. Ministers are not, it appears, standing still. The Home Secretary, in accordance with the vote of the House of Commons last session, has issued 15,000 circulars with a view to obtain returns of the number of burial-grounds in proportion to the population.

It is clear, therefore, that Mr. Morgan's bill will be discussed next session under new conditions. It will then be manifest, as we long ago predicted, that the great mass of the clergy are not merely opposed to the provisions of this bill, but to any compromise which will allow anyone except the State-Church parson to officiate in the parish churchyard. How far this will influence the next vote on the question we do not care to inquire. Such a strong expression of the opinion of the clergy against any interference with their monopoly may have a great effect upon the Government and their supporters, and would only be a further proof that the interests of the Conservatives and the clergy are in the main identical. Such, however, being the facts, it is important that those who approve of the remedy for the burial grievance proposed by Mr. Osborne Morgan should make up their minds afresh on the subject. What events teach us on the subject is this—that when property questions are at stake the Church of England is proclaimed to be the National Church; but that when she is asked to part with some of her exclusive claims, she becomes transformed into a sensitive religious sect. This will never do. This growing tendency of the Church of England to demand the privileges of a State Church—that is, a Church under the control of the State—and at the same time to have her ecclesiastical susceptibilities considered as though she were an independent organisation, is fraught with evil to the country. Parliament has already constituted the Church of Scotland a sect, and divested it of its national character. The same principle was conceded by Parliament in the Public Worship Act as applied to England; and it is now demanded afresh in respect to parish burial-grounds, especially in the proposal that facilities should be given for the creation of separate Nonconformist places of interment. We contend that the claim is monstrous and unreasonable, inasmuch as it completely ignores the rights of the laity, and assumes that the Church of England has rights apart from its position as the State—or the National—Church of this realm.

That the claim now ostentatiously put forward by the clergy for a ratification of their claim to a monopoly of the parish burial-grounds will not, and cannot, be admitted by Nonconformists, must, we should have thought, have been by this time evident. Their right to burial in the common parish graveyard is not denied, but that right is at present accompanied by a legal enactment that they must put up with a service repugnant to them. This is no question of statistics—of the number of people who suffer from the grievance. As the *Times* justly says, "What the Dissenters resent in the present matter is not a certain number of inconvenient burials, but a restriction of what they deem a natural right, to which, at the same time, the spirit of the law gives them a claim."

The remedies now propounded in clerical assemblies for the burial grievance may well excite the fears of the *Times*, for they begin and end in preserving intact the absolute property rights of the clergy in the parish churchyards—legal rights which the House of Commons and a considerable number of Conservative members have been content to ignore. It is high time, therefore, that Nonconformists should take a firm stand. Those of the clergy

or members of the Tory party who imagine that Nonconformists can be induced to forego their equitable claims at the call of clerical conferences, would do well to study the resolution passed at the recent meeting of the Congregational Union, without a single dissentient voice. That assembly—which in this case reflected the views not of a single denomination, but of all Dissenters, the Wesleyans included—felt it necessary to declare afresh: “that no change will be adequate which is based on the assumption that the churchyards instead of belonging to all the parishioners are the exclusive property of the clergy, or the members of the Church of England, and should therefore be used only in accordance with their ecclesiastical views or their personal feelings. In particular, it strongly protests against compulsory silence at interments as the only alternative to the present prescribed service, and regards with repugnance the provision of public burial places for the sole use of Nonconformists as perpetuating sectarian differences.” The views here set forth are those which are embodied in Mr. Osborne Morgan’s bill. The experience of Ireland, and indeed of Scotland, shows that the objections to such an enactment for England are either chimeras, or the product of a growing sacerdotal spirit which Parliament and all good citizens are bound to resist. Our motto in this matter, especially after recent events, should be, “No surrender.” If the dogged resistance of the clergy to an equitable demand should alienate from them the Church laity, it is their own fault. In the interests of their own Church we spurn all proposals—they are not even compromises—which are based on the principle of ignoring the rights of Nonconformists as parishioners, and everywhere separating them from their Church neighbours even in death.

The present attitude of the clergy in this matter is simply astounding. The question has been in agitation for more than a dozen years. Time after time the House of Commons has by large majorities carried a bill substantially the same as Mr. Morgan’s, and a handful of sacerdotal fanatics have alone prevented it from going to the Upper House. Once a select committee recommended a compromise, which Nonconformists in their desire for a settlement accepted. That also was frustrated by Mr. Beresford Hope and his clique. The question drops, the Liberals are driven from power, and a Parliament giving the Conservatives a majority of some sixty is returned. Yet even in that assembly the claims of Nonconformists in this case are rejected by hardly more than a dozen votes. And, lastly, the clergy, in their recent conferences, with one voice reassert their claim to a monopoly of the parish burial-grounds, and are good enough to tell Dissenters, who have neither state support nor favour, that they can, if they like, create new places of sepulture for themselves! Is not this the full-blown arrogance of a priestly caste who are for the moment in the ascendant because their Tory allies are in power? Looking at all the circumstances, such offers are an insult, and we are much mistaken if the united body of Nonconformists do not regard them in that light, and repel them with indignant scorn.

SCOTTISH CHURCH NOTES.

(From our Scottish Correspondent.)

With the approach of winter there are appearing here and there signs of a reawakening interest in the great Church and State question. Liberalism in every shape has been sticking in the mud, and there is not much hope of moving the ship bodily till the tide rises; but any stir will keep things from settling down and getting hardened, and one is glad to hear of people even beginning to talk once more of what they think ought or ought not to be.

Dr. Begg has thrown the first stone. Nobody seems to know very well what he would be at; for, regarding as he does instrumental music in a place of worship as of the essence of Ritualism, one does not see how he could join the present Established Church under any circumstances; but he has given notice of a motion in his Presbytery to the effect that Parliament be petitioned to appoint a commission to inquire into the ecclesiastical condition of Scotland, especially with reference to the Highlands. This matter has been taken up elsewhere by his followers, and in Fife and Ross-shire and elsewhere we shall immediately hear of debates upon its subject matter in different courts of the Free Church. That the Doctor means the continued maintenance and even the extension of endowments is plain from the last clause in the proposal, which runs thus: “and in addition to the free will offerings of the people, which form the

main support of the ordinances of religion in some part of the land, whilst in other districts the people are sadly neglected to the great injury of all classes, to give to the people generally again in all parts of the kingdom the full benefit of the territorial system and of the ecclesiastical revenues.”

“The territorial system” is the grand card of the present Establishment. Dr. Chalmers was the first to use the term, and in his mouth it really meant a great deal, for at the bottom of it lay the very simple and practical idea that if you want to do good you must concentrate your efforts on a manageable field. But now this elementary principle is run to seed, our own State-Church friends talk as if the evangelisation of Scotland could never be accomplished unless the country is divided into innumerable squares, and each square is put under the exclusive ecclesiastical oversight of one well paid individual. This well distributed force of clerics would make a very pretty army on paper; but there is such a very plain drawback to it, that I am very much surprised at its not being more taken account of. It is this—that if a whole Presbytery happens to be Moderates (and such a thing used often to happen in the old times) they will not only not give light themselves, but they will have the right to keep any light out that might offer to come in from other quarters.

Dr. Begg’s motion comes on for discussion in the Edinburgh Presbytery in November. But in the meantime his preliminary notice has called out some echoes. The Edinburgh United Presbyterian Presbytery has since had the subject before it, and there a discussion took place upon the point of whether a disestablishment committee should be appointed. A proposal to that effect was made by Dr. Andrew Thomson, but it was opposed in a temperate and plausible speech by Dr. Andrew Morton. Dr. Morton reasoned in this way—that in their Church voluntaryism was not a term of communion; that a man might be a minister in it and hold the doctrine of establishments; and hence, that while it was quite legitimate for their members as citizens to agitate for the dissolution of the State alliance, it was not proper for them to commit to any agitation in either direction their Church courts as such. But these arguments prevailed little. In the vote Dr. Thomson’s motion was carried by a majority of 40 to 6. Nor has this debate been without result. It seems to have been felt that Dr. Morton’s position was fitted to compromise the body to which he belonged, and, at least, another important Presbytery, that of Dunfermline, has entered its protest against it—a young and able minister, who lately succeeded one of the professors, Dr. Michael, making a strong and rather indignant speech in favour of a Disestablishment agitation.

All these things are tending to alarm the brethren of the Establishment, and they have already begun to instruct their people in view of possible assaults during the winter. As they have no magazine through which they can properly address their constituents, they actually use their *Missionary Record* as a vehicle for their attacks upon the Free Church, &c., and I have read there as silly statements about what would happen if the Church of Christ were to lose the crutch of the State as any of the Liberation agents have met with in the most out-of-the-way place in England.

The Scottish Disestablishment Association is also beginning again to show signs of life. It has formed a good many branches in different parts of the country, and it is now, I believe, arranging for conferences in a good many of our provincial towns. All that will tell, of course. But we need not be surprised if the results are not great and immediate. We must wait patiently for the turn of the inevitable tide. The combination of forces destined to produce it is already manifestly growing, and the now triumphant Tories will by-and-bye be drowned in the Red Sea.

LIBERATION MEETINGS.

MR. GORDON’S LECTURES.

SMETHWICK, NEAR BIRMINGHAM.—Monday’s intended engagement having fallen through, Mr. Gordon proceeded, last Tuesday, to Smethwick, near Birmingham, where he had been announced to lecture in the Public Hall. The rain had been, and was, very great, and evidently interfered with the attendance, as indeed throughout the subsequent evening—washing away the bills, and so on. Still, there was a very respectable company, and Mr. Gordon went in for making the best of it, and passed in rapid review the latest “Pleas for State Churches,” maintaining the deepest attention of his audience to the last. The Rev. A. Dalrymple, M.A., ably presided, and was efficiently supported by other leading friends. An exhaustive resolution,

seconded by Mr. Hastings, agent for the Midland district, who accompanied the lecturer throughout the week, was submitted to the meeting, and carried unanimously.

BILSTON.—Next evening Mr. Gordon was at the Town Hall, Bilston, where there was a large and deeply interested gathering. The Rev. Mr. Hind presided; and Mr. Gordon spoke on “Church and State—as they are, and as they ought to be.” There were some interruptions, and an evident disposition on the part of some persons to repeat the riotous procedure of last year; but they were held well in check, and the resolution submitted was carried by a large majority—after a second vote, in consequence of the minority resorting to the “double-hand trick.” The Rev. C. Lee, the vicar, who was present, and took extensive notes, and who spoke so wildly last year, would not get up, even though called on by some of his own party. It was felt to be no use, we suppose.

WILLENHALL, NEAR WOLVERHAMPTON.—On Thursday evening, Mr. Gordon was in the Public Hall, Willenhall.—Subject, “Civil Establishments of Religion fatal to Good Citizenship.” Another capital meeting: the old opposition thoroughly subdued, and a general feeling of deep, intelligent interest.

COSLEY.—Here, on Friday night, Mr. Gordon was in the Baptist Schoolroom, the Rev. Mr. Young, the pastor, and an old Liberationist, presiding. Lecture heartily received, and resolution again affirmed.

This week, Mr. Gordon opens by a great debate at Wolverhampton, in the Exchange, for two nights, with the Rev. Dr. Potter, of Sheffield. The Rev. Mr. Gladstone, a cousin of the late premier, presides for Dr. Potter, and Mr. Alderman Bantock for Mr. Gordon, and it is expected that Rupert Kettle, Esq., will act as umpire. The event is looked forward to with great interest in the neighbourhood, and for three nights after Mr. Gordon continues in the vicinity. After that, he goes to Lancashire for a week.

NOTTINGHAM.—On the 21st October the Rev. J. B. Heard, M.A., lectured in the Mechanics’ Lecture Hall on “The Establishment regarded from within” to a numerous, respectable, and appreciative audience. The lecturer claimed for all denominations perfect equality; his utterances came with greater weight from the fact that for twenty-two years he had been a clergyman of the Episcopalian Church. The chair was occupied by Mr. E. Gripper, chairman of the School Board. Mr. Heard’s visit created considerable interest, and it is hoped he will soon again visit Nottingham.

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THE DISESTABLISHMENT MOVEMENT.

MEETING AT BRADFORD.

(From the Bradford Observer.)

The winter campaign of the Liberation Society in this district was opened on Thursday night by a meeting in St. George’s Hall, Bradford. In spite of the heavy rain, which fell continuously about the time fixed for the commencement of the proceedings, a large audience assembled. The area and stalls were well filled, and a goodly number occupied places in the galleries. The meeting was held specially for the purpose of hearing addresses from Mr. R. W. Dale, of Birmingham, and Mr. J. G. Rogers, of London. These addresses, which occupied about an hour in delivery, were listened to with the greatest attention, and the speakers were frequently and loudly applauded.

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although the right reverend speaker did not exactly class the meeting-house and the pot-house together, as was once done on a similar occasion, yet it is plain that Dissent appears to him in the light of a national disease which, equally with intemperance, is a hindrance to Church work. If that is the case, we cannot wonder that he should have devoted a large share of his attention to so formidable a phenomenon. For on the bishop's ecclesiastical principles, Scotch Presbyterians, to say nothing of Irish Catholics, must be regarded as aliens from the commonwealth of Israel. The Dissenting hindrance is, therefore, even more prevalent than that of intemperance, and he must be a bold bishop indeed who expects that his Church will sweep it out of the way. But Dr. Magee scarcely goes so far as that. In his opinion "Dissent is a fact, and one which is not in the least likely to cease to be a fact in our day." The only question is, how to deal with it? The bishop thinks there is no good to be done by denouncing and preaching against it; which we are very glad to hear. Dissent cannot be quite so bad as intemperance after all; for certainly no bishop in his senses would restrain his clergy from denouncing and preaching against *that*. Nor are clergymen to think they can succeed by imitating the evil habits of modern Dissent. "Many think"—and the bishop appears disposed to agree with them—"that Dissent is becoming more and more political and less and less religious." "So much the worse for it," says Dr. Magee, "if it be so"; and so say we all. Undoubtedly it was, as he says, "the spiritual element in Dissent that gave it all its early strength and power; and if this should be lost to it, its influence will have passed away." On this the *Morning Post* remarks that in contrast with the Congress at Stoke, where only questions of practical improvement were discussed, the Dissenting congresses are used as occasions for stirring up political enthusiasm, for introducing new weapons of warfare, or for polishing up old ones. There is, we are told, a complete dearth of any show of provision for what in the Church of England is called pastoral work. The *Morning Post* perceives in this lamentable fact a promise that the Church, by which is meant the Establishment, must win in the long run. It is a pity that critics of this superficial order have not sufficient conscience to ascertain what the facts are before they proceed to comment upon them. It is true enough that Nonconformist congresses do show a desire for the triumph of great principles upon which they believe, not only their own religious success, but the welfare of the nation to depend. We do not observe the Church congresses, so far as they are agreed on any principles of national polity, are at all backward in propounding them. But if details of Church organisation do not occupy so large a share of attention in Free Church conferences, there is a very sufficient reason for it. The energy of congregational life is quite sufficient to elaborate those details according to local necessities. Anyone who reads the first part of Dr. Magee's charge, and will candidly compare the condition of things there implied with a few authenticated reports of the great Nonconformist bodies, or indeed with their well-known habits and customs, can only marvel at the ignorance and audacity of the lisping critic in the *Morning Post*. In the diocese of Peterborough, according to the gratulatory statement of its bishop, the number of churches having week-day services has only recently risen to the modest total of 320. If some kind friend would supplement the bishop's list with another giving the Nonconformist churches having week-day services, we imagine the total would rather astonish him. The difficulty would be to find the Nonconformist churches without them. Again, while the number of Episcopal churches within the diocese making collections for home and foreign missions has only recently increased from 391 to 443, we might safely challenge the bishop to find half a score of Nonconformist churches, or even village stations, where such collections are not made. The peasantry, of whose alienation from the Church complaint is made, are not found to be so hostile to Wesleyan, Baptist, or Independent ministrations. On the contrary, it is simply the efficiency of the pastoral work done amongst them by Nonconformist churches which has made village chapels their centres of union and village preachers their natural leaders. It is all very well for men who hold their heads high to ignore the humble work going on at their feet, and to judge the doings at the chapel round the corner by fragmentary reports of political lectures in London, or addresses given at union meetings for special purposes. But ignored facts are very apt to trip up and overthrow those who despise them.

The later portion of the bishop's charge deals

with recent ecclesiastical legislation. And here the lamentations over want of legislation are louder than congratulations over what has been achieved. Dr. Magee mourns the fate of the Bill for the Increase of the Episcopate, which, as he says, had a triumphant career in the House of Lords, "only to fall a victim to the obstructive ingenuity of the enemies of the Church in the Commons." In remarking that this measure had his hearty support, he adds that "in common fairness to the Church which only asks permission to tax itself for an addition to its episcopate, the bill ought to be allowed to become law." He forgets, however, to observe that the bill would involve an addition to the spiritual peerage already objectionable to more than half the nation. As to the Public Worship Facilities Bill, he is by no means so sure about its value; and yet he does not deny its necessity. He acknowledges that "a remedy is needed for obstructiveness and sloth," but he is very jealous of any attempt to "gratify with rival places of worship in the same parish the doctrinal preferences of different sections of the parishioners." What a comfort it is to remember that this is a free country, and that, while bishops hesitate, doctrinal preferences are gratified already! Of course, Dr. Magee goes into considerable detail on the subject of the Patronage Bill. This is, perhaps, the most solemn portion of his charge, and, at the same time, it affords the saddest illustration of the bondage of conscience under which even the highest officials of a State-Church Establishment must suffer. He tells us that for a patron to make his selection with regard only to his own private interests is "nothing less than a deliberate and sinful breach of trust." But he goes on to inform his audience that in his comparatively short experience he has been called upon to institute four clergymen, so obviously and notoriously unfitted for their office by physical, or still worse, by moral weakness, that no reason, other than private interests involved, could possibly be given for the selection. Now here seems to be a serious dilemma. The bishop distinctly proclaims that, in such cases, "a deliberate and sinful breach of trust" is committed. But surely he, who for any reason whatever, acquiesces in and takes the needful steps to complete such an appointment, gives, however unwillingly, aid and furtherance to the sin which is thus denounced. Either then the pressure of law may acquit a man of responsibility for what he himself holds to be a sin, or else the bishop makes a very serious accusation against himself. Of course he adopts the former alternative, and feels himself entirely justified in his own conscience. He believes that in inflicting upon a parish of immortal souls, a paralytic, a dotard, or a drunkard, he was unwillingly discharging a disagreeable duty. But it seems there was a fourth case too strong even for episcopal devotion to law. He was called upon to institute a clergyman accused of the very grossest immorality, which the man himself, could not, when questioned, dare to deny. Even in this case, the bishop was advised that he had no legal power to refuse institution; but to his honour be it recorded, legally, or illegally, he did refuse. In doing so, he acted on the only principle which ever has brought relief to state-bound consciences whether of bishops or poor Dissenters. And it would be very interesting to know where he would draw the line, at which it should be said to this principle, "Hitherto shalt thou come but no further."

THE CLERGY AND THE BURIAL QUESTION.

THE vote of the House of Commons last spring on Mr. Osborne Morgan's Burial Bill necessitated a serious reconsideration of the whole question out of doors. It will be remembered that the second reading of that measure, which asserted very distinctly the rights of parishioners *per se*, and ignored all the compromises which were accepted in the last Parliament, was rejected by a majority of only 14 votes in a Conservative legislature. As the general opinion of the clergy, so far as it was declared, has been strongly opposed to any such settlement, there appeared to be the prospect of a serious divergence on the subject between the laity of the Church of England and its clergy. It has, therefore, been among the chief topics of discussion at the recent diocesan conferences.

In nearly all of these assemblies—in which it is to be remembered the clergy, that is, those whose legal rights are called in question, immensely preponderate—resolutions have been passed claiming the parochial churchyards as the property of the Church of England, admitting, though with some hesitation, that

every Englishman has a right to interment in them, and proposing that the proper remedy for any alleged grievance is to give facilities to Nonconformists for additional burial-grounds where cemeteries do not exist! At every meeting all amendments suggesting a compromise—such as services conducted by others than the parish clergyman even with a prescribed form—have been voted down, and even the proposal to permit silent burial has been in one or two instances (as at Wells) strongly repudiated. The resolutions, though differently worded, were to much the same effect. At Oxford it was asserted that the Church has a right to have her services secured against the intrusion of other than her own services: at Cambridge strong opposition was expressed to the use of Church of England services, conducted by persons not in holy orders, in her "consecrated burial-grounds"! The general effect of the clerical speeches was to claim the churchyards as the property of the Church, to urge "the hopelessness and unreasonableness of attempting any compromise"—these were the very words of no less a person than Canon Miller—and to warn the Government that they must not give way on the question. Ministers are not, it appears, standing still. The Home Secretary, in accordance with the vote of the House of Commons last session, has issued 15,000 circulars with a view to obtain returns of the number of burial-grounds in proportion to the population.

It is clear, therefore, that Mr. Morgan's bill will be discussed next session under new conditions. It will then be manifest, as we long ago predicted, that the great mass of the clergy are not merely opposed to the provisions of this bill, but to any compromise which will allow anyone except the State-Church parson to officiate in the parish churchyard. How far this will influence the next vote on the question we do not care to inquire. Such a strong expression of the opinion of the clergy against any interference with their monopoly may have a great effect upon the Government and their supporters, and would only be a further proof that the interests of the Conservatives and the clergy are in the main identical. Such, however, being the facts, it is important that those who approve of the remedy for the burial grievance proposed by Mr. Osborne Morgan should make up their minds afresh on the subject. What events teach us on the subject is this—that when property questions are at stake the Church of England is proclaimed to be the National Church; but that when she is asked to part with some of her exclusive claims, she becomes transformed into a sensitive religious sect. This will never do. This growing tendency of the Church of England to demand the privileges of a State Church—that is, a Church under the control of the State—and at the same time to have her ecclesiastical susceptibilities considered as though she were an independent organisation, is fraught with evil to the country. Parliament has already constituted the Church of Scotland a sect, and divested it of its national character. The same principle was conceded by Parliament in the Public Worship Act as applied to England; and it is now demanded afresh in respect to parish burial-grounds, especially in the proposal that facilities should be given for the creation of separate Nonconformist places of interment. We contend that the claim is monstrous and unreasonable, inasmuch as it completely ignores the rights of the laity, and assumes that the Church of England has rights apart from its position as the State—or the National—Church of this realm.

That the claim now ostentatiously put forward by the clergy for a ratification of their claim to a monopoly of the parish burial-grounds will not, and cannot, be admitted by Nonconformists, must, we should have thought, have been by this time evident. Their right to burial in the common parish graveyard is not denied, but that right is at present accompanied by a legal enactment that they must put up with a service repugnant to them. This is no question of statistics—of the number of people who suffer from the grievance. As the *Times* justly says, "What the Dissenters resent in the present matter is not a certain number of inconvenient burials, but a restriction of what they deem a natural right, to which, at the same time, the spirit of the law gives them a claim."

The remedies now propounded in clerical assemblies for the burial grievance may well excite the fears of the *Times*, for they begin and end in preserving intact the absolute property rights of the clergy in the parish churchyards—legal rights which the House of Commons and a considerable number of Conservative members have been content to ignore. It is high time, therefore, that Nonconformists should take a firm stand. Those of the clergy

or members of the Tory party who imagine that Nonconformists can be induced to forego their equitable claims at the call of clerical conferences, would do well to study the resolution passed at the recent meeting of the Congregational Union, without a single dissentient voice. That assembly—which in this case reflected the views not of a single denomination, but of all Dissenters, the Wesleyans included—felt it necessary to declare afresh: “that no change will be adequate which is based on the assumption that the churchyards instead of belonging to all the parishioners are the exclusive property of the clergy, or the members of the Church of England, and should therefore be used only in accordance with their ecclesiastical views or their personal feelings. In particular, it strongly protests against compulsory silence at interments as the only alternative to the present prescribed service, and regards with repugnance the provision of public burial places for the sole use of Nonconformists as perpetuating sectarian differences.” The views here set forth are those which are embodied in Mr. Osborne Morgan’s bill. The experience of Ireland, and indeed of Scotland, shows that the objections to such an enactment for England are either chimeras, or the product of a growing sacerdotal spirit which Parliament and all good citizens are bound to resist. Our motto in this matter, especially after recent events, should be, “No surrender.” If the dogged resistance of the clergy to an equitable demand should alienate from them the Church laity, it is their own fault. In the interests of their own Church we spurn all proposals—they are not even compromises—which are based on the principle of ignoring the rights of Nonconformists as parishioners, and everywhere separating them from their Church neighbours even in death.

The present attitude of the clergy in this matter is simply astounding. The question has been in agitation for more than a dozen years. Time after time the House of Commons has by large majorities carried a bill substantially the same as Mr. Morgan’s, and a handful of sacerdotal fanatics have alone prevented it from going to the Upper House. Once a select committee recommended a compromise, which Nonconformists in their desire for a settlement accepted. That also was frustrated by Mr. Beresford Hope and his clique. The question drops, the Liberals are driven from power, and a Parliament giving the Conservatives a majority of some sixty is returned. Yet even in that assembly the claims of Nonconformists in this case are rejected by hardly more than a dozen votes. And, lastly, the clergy, in their recent conferences, with one voice reassert their claim to a monopoly of the *parish* burial-grounds, and are good enough to tell Dissenters, who have neither state support nor favour, that they can, if they like, create new places of sepulture for themselves! Is not this the full-blown arrogance of a priestly caste who are for the moment in the ascendant because their Tory allies are in power? Looking at all the circumstances, such offers are an insult, and we are much mistaken if the united body of Nonconformists do not regard them in that light, and repel them with indignant scorn.

SCOTTISH CHURCH NOTES.

(From our Scottish Correspondent.)

With the approach of winter there are appearing here and there signs of a reawakening interest in the great Church and State question. Liberalism in every shape has been sticking in the mud, and there is not much hope of moving the ship bodily till the tide rises; but any stir will keep things from settling down and getting hardened, and one is glad to hear of people even beginning to talk once more of what they think ought or ought not to be.

Dr. Begg has thrown the first stone. Nobody seems to know very well what he would be at; for, regarding as he does instrumental music in a place of worship as of the essence of Ritualism, one does not see how he could join the present Established Church under any circumstances; but he has given notice of a motion in his Presbytery to the effect that Parliament be petitioned to appoint a commission to inquire into the ecclesiastical condition of Scotland, especially with reference to the Highlands. This matter has been taken up elsewhere by his followers, and in Fife and Ross-shire and elsewhere we shall immediately hear of debates upon its subject matter in different courts of the Free Church. That the Doctor means the continued maintenance and even the extension of endowments is plain from the last clause in the proposal, which runs thus: “and in addition to the free will offerings of the people, which form the

main support of the ordinances of religion in some part of the land, whilst in other districts the people are sadly neglected to the great injury of all classes, to give to the people generally again in all parts of the kingdom the full benefit of the territorial system and of the ecclesiastical revenues.”

“The territorial system” is the grand card of the present Establishment. Dr. Chalmers was the first to use the term, and in his mouth it really meant a great deal, for at the bottom of it lay the very simple and practical idea that if you want to do good you must concentrate your efforts on a manageable field. But now this elementary principle is run to seed, our own State-Church friends talk as if the evangelisation of Scotland could never be accomplished unless the country is divided into innumerable squares, and each square is put under the exclusive ecclesiastical oversight of one well paid individual. This well distributed force of clerics would make a very pretty army *on paper*; but there is such a very plain drawback to it, that I am very much surprised at its not being more taken account of. It is this—that if a whole Presbytery happens to be Moderates (and such a thing used often to happen in the old times) they will not only not give light themselves, but they will have the right to keep any light out that might offer to come in from other quarters.

Dr. Begg’s motion comes on for discussion in the Edinburgh Presbytery in November. But in the meantime his preliminary notice has called out some echoes. The Edinburgh United Presbyterian Presbytery has since had the subject before it, and there a discussion took place upon the point of whether a disestablishment committee should be appointed. A proposal to that effect was made by Dr. Andrew Thomson, but it was opposed in a temperate and plausible speech by Dr. Andrew Morton. Dr. Morton reasoned in this way—that in their Church voluntaryism was not a term of communion; that a man might be a minister in it and hold the doctrine of establishments; and hence, that while it was quite legitimate for their members as citizens to agitate for the dissolution of the State alliance, it was not proper for them to commit to any agitation in either direction their Church courts as such. But these arguments prevailed little. In the vote Dr. Thomson’s motion was carried by a majority of 40 to 6. Nor has this debate been without result. It seems to have been felt that Dr. Morton’s position was fitted to compromise the body to which he belonged, and, at least, another important Presbytery, that of Dunfermline, has entered its protest against it—a young and able minister, who lately succeeded one of the professors, Dr. Michael, making a strong and rather indignant speech in favour of a Disestablishment agitation.

All these things are tending to alarm the brethren of the Establishment, and they have already begun to instruct their people in view of possible assaults during the winter. As they have no magazine through which they can properly address their constituents, they actually use their *Missionary Record* as a vehicle for their attacks upon the Free Church, &c., and I have read there as silly statements about what would happen if the Church of Christ were to lose the crutch of the State as any of the Liberation agents have met with in the most out-of-the-way place in England.

The Scottish Disestablishment Association is also beginning again to show signs of life. It has formed a good many branches in different parts of the country, and it is now, I believe, arranging for conferences in a good many of our provincial towns. All that will tell, of course. But we need not be surprised if the results are not great and immediate. We must wait patiently for the turn of the inevitable tide. The combination of forces destined to produce it is already manifestly growing, and the now triumphant Tories will by-and-by be drowned in the Red Sea.

LIBERATION MEETINGS.

MR. GORDON’S LECTURES.

SMETHWICK, NEAR BIRMINGHAM.—Monday’s intended engagement having fallen through, Mr. Gordon proceeded, last Tuesday, to Smethwick, near Birmingham, where he had been announced to lecture in the Public Hall. The rain had been, and was, very great, and evidently interfered with the attendance, as indeed throughout the subsequent evening—washing away the bills, and so on. Still, there was a very respectable company, and Mr. Gordon went in for making the best of it, and passed in rapid review the latest “Plead for State Churches,” maintaining the deepest attention of his audience to the last. The Rev. A. Dairymple, M.A., ably presided, and was efficiently supported by other leading friends. An exhaustive resolution,

seconded by Mr. Hastings, agent for the Midland district, who accompanied the lecturer throughout the week, was submitted to the meeting, and carried unanimously.

BILSTON.—Next evening Mr. Gordon was at the Town Hall, Bilston, where there was a large and deeply interested gathering. The Rev. Mr. Hind presided; and Mr. Gordon spoke on “Church and State—as they are, and as they ought to be.” There were some interruptions, and an evident disposition on the part of some persons to repeat the riotous procedure of last year; but they were held well in check, and the resolution submitted was carried by a large majority—after a second vote, in consequence of the minority resorting to the “double-hand trick.” The Rev. C. Lee, the vicar, who was present, and took extensive notes, and who spoke so wildly last year, would not get up, even though called on by some of his own party. It was felt to be no use, we suppose.

WILLENHALL, NEAR WOLVERHAMPTON.—On Thursday evening, Mr. Gordon was in the Public Hall, Willenhall.—Subject, “Civil Establishments of Religion fatal to Good Citizenship.” Another capital meeting: the old opposition thoroughly subdued, and a general feeling of deep, intelligent interest.

COSLEY.—Here, on Friday night, Mr. Gordon was in the Baptist Schoolroom, the Rev. Mr. Young, the pastor, and an old Liberationist, presiding. Lecture heartily received, and resolution again affirmed.

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Mr. Alfred Illingworth presided, and among those

present were Mr. R. W. Dale, M.A. (Birmingham), Mr. J. G. Rogers, B.A. (London), Mr. J. V. Godwin, Mr. R. Holt, Alderman Law, Mr. W. E. Glyde, Mr. J. Boothreyd, Mr. Ed. Priestman, Mr. A. Priestman, Mr. Jno. Hill, Mr. N. Drake, Mr. T. D. Tordoff, Mr. Robert Yates, Mr. B. Priestley, Rev. Dr. Fraser, Rev. Thomas Michael (Halifax), Revs. W. E. Goodman and S. Kennedy (Keighley), Rev. F. Hall (Thornton), Rev. J. Nicholson (Cleckheaton), Rev. John Thompson (Lightcliffe), Rev. R. D. Cowan, Rev. J. H. J. Taylor, Rev. S. Dyson, Rev. W. J. Knapton, Rev. W. Willan, Rev. J. Haley, Rev. J. Horn, Rev. J. J. Dalton, Rev. B. Wood, Mr. Wilson Sutcliffe, Mr. J. T. Ormerod (Brighouse), Mr. James Cole, Mr. B. Priestley, Mr. Isaac Smith, Mr. S. Watnuff, Mr. L. Robertshaw, Mr. B. Illingworth, Mr. C. Robertshaw, Mr. J. Andrews (Leeds), Mr. Jos. White, Mr. J. A. Clapham, Mr. R. Sutcliffe (Idle), Mr. J. Oakes (Halifax), &c., &c.

The CHAIRMAN, who was received with cheers, said that they had met, as they had learned from the placards on the walls of the town, to listen to two addresses from Mr. Dale and Mr. Rogers, on the question of Church and State; and of the two gentlemen whom they would have the pleasure shortly of hearing he would only say that it would be almost impossible to find a couple of names in England more worthy or better able to grapple with the difficulties of this subject, which they all acknowledged to be surrounded with very great complications. He ought to say, before proceeding further, that many of those who had been upon the platform in that hall when this question had been discussed before were unavoidably absent. Amongst others, perhaps, he might say that Mr. Kell would only have been too glad to have been present—(applause)—and to have occupied the position he (the chairman) was called upon to fill, if his health would have permitted it. Mr. Titus Salt was at present on the other side of the Atlantic. Mr. Craven, of Thornton, Mr. F. Priestman, Alderman West and Mr. A. Mitchell were also unavoidably absent. The question they had met to discuss had undoubtedly become a burning question; it was affecting not only our own country, but disturbing Christendom at large. To whatever country they turned their attention, they found that the great and difficult problem presented to politicians and peoples was the right relationship between Church and State. (Hear, hear.) In our own country the question was in a very anomalous position. In one part of the empire we had a free church in a free state; he referred to Ireland. (Applause.) In Scotland they had only a minority of the people attached to the established form of religion; and in this country he ventured to say, if the census could be taken of those who were actually identified with the Established Church, and who received its ministrations, it would be found here, as well as in Scotland, that only a minority of the people were identified with it. (Applause, and "Hear, hear.") He supposed it would not be challenged that there had never happened in our time a question which had ripened so rapidly as this question of the relationship of Church and State. When they met in that hall seven years ago to debate the subject so far as Ireland was concerned, they limited the discussion to the Irish branch of the question as the only branch of practical politics at the time. But they had now the question at large forced upon them. It was true that Bradford people at the present moment were not represented in Parliament by gentlemen committed to religious equality all round. They had one gentleman who did not profess to be a politician—(applause and laughter); but still they would like, even upon this question, to give him his due, and it was due to Mr. Ripley to say that he (the chairman) believed he sent word to the local secretary of the Liberation Society in Bradford (Mr. Thomas), at the time the Burials Bill was being discussed and voted upon in the House of Commons, that if he had been in the House he would have voted for it. Unfortunately, however, Mr. Ripley found it to be his duty to come down to Bradford to take an obstructive part on the school board. (Laughter and applause.) Mr. Forster, he (the chairman) did not hesitate to say, would come up to time. He was, perhaps, right in saying this question affected the agricultural districts even more than towns, and that as the agricultural labourer was unenfranchised it was only fair to wait for his enfranchisement to have his opinion upon this very grave problem. They were agreed upon this, and were all anxious to hear what the agricultural labourer would have to say on this last plea in defence of the Establishment. There was one matter he would like to make reference to. When Mr. Miall brought his motion before the House of Commons—(loud and continued applause)—and although they were sorry to know that he was in infirm bodily health, still, if any man ought to be gratified, he thought Mr. Miall ought, with the position of the question at this day, for there was reason even for him to hope

that, before the time of his removal from this sphere, the question might be very near its settlement indeed—(Hear, hear)—Mr. Gladstone, in reply to Mr. Miall, said that the question was so huge that no statesman who had any moderation in him, or any caution whatever, dare approach it at the present time; and he startled them and the country by stating that it would take ninety millions sterling to meet and satisfy—if they ever could be satisfied—the life interests of those connected with the Church. Now they wanted to disabuse Mr. Gladstone's mind, and the minds of statesmen of his class. There was no necessity so to treat the question as to call for such a large amount of national property. They asserted that there were two cardinal mistakes made in the settlement of the Irish Church question; and although they did not repeat the carrying of that measure with those mistakes, they did not mean that these should be repeated in the settlement of the English Church question. Briefly, the mistakes were these: In the first place, we bound the clergy to a future Church body, instead of giving them liberty—immediate emancipation. He held that when the State dismissed its clerical servants, it was not within the range of its duties to bind them to enter any voluntary religious body whatever; and what they had to say was, "You make your own bargain with the voluntary bodies which may spring up in the place of the disestablished Church; but we do not move a finger towards binding you either to one party or another." The other question was of a financial character. He did not hesitate to say that if 90,000,000 were to be called for, it would stand in the way of an early settlement of the question. But why should they undertake to be bankers to the clergymen of the Church of England? All they had to do was to satisfy the annual charges as they arose, and if they wanted to capitalise their income, they must go to people outside the Government, and not trouble the Chancellor of the Exchequer. This it would be possible for Parliament to do—to give such a guarantee of an annual income when the settlement took place as would make the security equal to the funds, and make it possible for those who wished to raise capital upon their life interest to do it on the best possible terms. If that were the case, there would be no such sum as ninety millions in bulk called for to embarrass the settlement of the question. As they were getting now into the very thick of the discussion upon the matter, it was important that the public mind should be instructed upon the mistakes, as they deemed, which were made in the settlement of the Irish Church question, and upon the necessary caution they should take that those mistakes should not be repeated in the case of the English Church. (Applause.)

Mr. R. W. DALE was then called upon, and was received with several rounds of applause. He said that that was the first of a series of meetings to be held in several large towns, in which Mr. Rogers and he had undertaken to discuss the position and the claims of the National Church. They believed that the time had now come for giving definite political expression to that disapproval of the existing ecclesiastical Establishment which, they believed, existed already in great strength in many parts of the country. They would also try to secure the adhesion to the disestablishment movement of those persons who honestly desired that principles of justice should be applied to our national legislation and policy, but who had not yet discovered that those principles were violated so long as any particular form of worship and the clergy of any particular church were invested with the authority derived from public law. Appearing on that platform, it was impossible to forget that there was probably no town in the kingdom in which all the questions involved in this controversy had been more ably or more thoroughly discussed than Bradford. For many years this borough had the distinction of being represented in Parliament by the acknowledged leader of the disestablishment movement. (Loud applause.) The services which Mr. Miall had rendered to the principles of religious equality for more than a generation, it would be presumption in him (the speaker) to eulogise. The transparency of his character, his unselfish devotion to what he conceived to be the public good, his courage, his patience, his ability, had commanded the respect, and even the admiration, of his opponents. (Hear, hear.) The gentleness and the chivalry of his spirit had won for him the enthusiastic devotion of his friends. (Loud applause.) There was no branch of this great controversy which could be unfamiliar to the electors of Bradford. Perhaps to most of the audience, and to himself, this controversy derived its chief interest from what they believed to be the pernicious influence of the ecclesiastical Establishment upon the religious life of the country. Many of them were Liberationists on religious grounds, and many of them entered upon this movement under the impulse of religious motives. It was the depth and strength of their faith in the Gospel of the Lord Jesus Christ that constrained them to agitate for the disestablishment of the National Church. (Applause.) But there were other aspects of this controversy which were both interesting and important. They believed that the present ecclesiastical Establishment exercised a most mischievous influence on the social life of the country—(Hear, hear)—they believed that it created a disastrous social schism. He did not mean to complain of the incidents attaching to mere social inferiority, or, as it was alleged, that Nonconformists had to

suffer in many parts of the country. He often heard of Nonconformist grievances, which if he felt he would be ashamed to speak of. He heard, for instance, bitter complaints sometimes that in certain parts that the draper who was a Churchman looked down on the draper who was a Dissenter—(laughter); and that the Church doctor's wife would not call on the wife of the Dissenting doctor; and that the rector was invited to dinner by many people who would never dream of inviting a Nonconformist minister. (Hear, hear.) Well, he did not think it much mattered. Nonconformist dinner parties, so far as he knew, were very much the same as Churchmen's dinner-parties. (Hear, hear.) He felt a little ashamed, he confessed, sometimes, when he heard Dissenters describe it as an unspeakable grievance that they were subject to insults of this kind. And there was another imaginary grievance with which, speaking for himself, he had no kind of sympathy. He heard Nonconformist ministers say sometimes that in consequence of the existence of the Establishment society refused to treat them as gentlemen; that they had not the social position conceded to them which they had a right to claim on the ground of their ministerial office. Now, he confessed that he did not know much about questions relating to social precedence, but he found the other day in a work of high authority on the subject, that there were no less than 153 general ranks or degrees of English society, many of these having very important subdivisions—(laughter)—and that the clergy came in the 147th place. They might imagine the depth of his humiliation and distress when he discovered that for Nonconformist ministers as such he discovered that there was no place at all.—(Laughter.)—The very lowest place in this curious list was given to those who were nothing more than "gentlemen." There was something very grotesque in all this to those who had to confront the stern realities of human life, and who were familiar with the tragedy of human sin and suffering, and it seemed to him hardly less grotesque for a minister of the Gospel of Christ to be particularly anxious about the position in this social hierarchy which society was willing to concede to him.—(Applause)—He believed they had no right to any social recognition on the ground of their ministerial office; their ministerial office concerned the Church and the Church alone. To ask society to recognise their dignity was to forget the real grandeur of their vocation. But had not the Nonconformist minister the right to be considered as a gentleman? Yes, if he was one.—(Laughter.)—But he had no right to be treated as a gentleman simply because he was a minister, and he trusted the Nonconformist ministry would never be limited to those who were drawn from the class technically described as the class of "gentlemen." Their strength in past days had largely come from this—that their ministry had been recruited from the ranks of those "retail tradesmen, and farmers, and artisans" to whom his high authority on precedence gave no place at all. (Hear, hear.) Let them do their work for the Great Master whom they professed to serve, and for the good of those to whom they ministered, and care nothing whether society granted them any social rank or not. (Applause.) But what he complained of was, not that the English ecclesiastical Establishment inflicted social inferiority on Nonconformists and Nonconformist ministers, but that it created a real social schism. It did not separate English society into two great ranks, higher and a lower—it created a schism that tended through all ranks. This schism did not arise from mere theological or ecclesiastical difference. Independents and Baptists were conscious of no social gulf separating them from each other; high Calvinists and low Arminians could mix in society without any sense of difference; but in many parts of England there was no free social intercourse and social sympathy between Churchmen and Dissenters; and when Churchmen and Dissenters united in philanthropic movements—to promote, for instance, collections in places of worship for institutions for the relief of physical suffering—there was the most extraordinary diplomacy necessary in order to secure a nice adjustment of the committee between the rival parties. The introduction of these sectarian elements—derived almost exclusively from the existence of an ecclesiastical establishment—into our philanthropic movements was a very great and serious national disgrace. Any national institution which created a schism in national society ought not to be tolerated. (Applause.) So long as that ecclesiastical establishment continued, we had the root of a social schism of the most pernicious kind. There were some who were conscious that they were privileged and others who were conscious that they were wronged. The two parties were necessarily separated by the policy of the State, and there was no cure for it until the nation did in England what had already been done in Ireland—until it absolutely abolished any special favours granted to one section of the community in which the other sections did not share. (Applause.) They further objected to the existing ecclesiastical Establishment on the ground of its political injustice. There was a time when the whole of the nation was of one faith; but that was all changed now. In Wales it was acknowledged that only an insignificant fraction of the people adhered to the national Establishment. In some parts of England it was doubtful on which side the majority lay. The controversy that arose some years ago when a religious census was taken as to whether the majority of the people was attached to the Esta-

blishment or to the various Nonconformist churches was most significant. The very fact that it was possible to make out even a plausible case on the side of those who held that the Nonconformists were a majority of the people, indicated how deep, strong, and general was the discontent with the existing ecclesiastical arrangements. (Applause.) Whether the majority was a majority on one side or the other was a matter for statisticians, and not for statesmen. The actual condition of affairs was this—that there was an immense number of the people who refused to accept the ministrations of the national clergy and unite in the national worship. But a national institution that existed for the benefit of a section of the people was a national injustice. (Applause.) Suppose they had an army that was organised for the defence of the southern counties and not for the defence of every inch of English soil, what would they say if, as an apology for that extraordinary arrangement, it was urged that it was not quite certain whether a majority of the English people lived south or north of the Trent, and that however that might be, the home counties, the southern counties, and the western counties were the home of wealth and civilisation before Bradford, Leeds, Newcastle, Manchester, or Birmingham were heard of. (Laughter.) Suppose they had a police organised for the protection of persons professing a particular political creed. Suppose that no man could recover a debt in the county court who had not been to church the Sunday before? But why not? If they had bishops in the House of Lords for the advantage of one section of the people, why not have field-marshals and generals in the army for the benefit of one section of the people? (Applause.) If they had clergy and a Church to provide religious teaching for one section of the people, why not judges in the county courts to provide justice for one section of the people? (Applause.) He said nothing of the wrong involved in appropriating wealth that belonged to the nation to the support of an ecclesiastical Establishment, but he protested against investing that Establishment, which was distasteful to large masses of the people, with the moral authority derived from the special sanction of the law. Mr. Dale proceeded:—It may be admitted that the Establishment is indefensible, and that sooner or later the nation ought to accept the principles of religious equality. But we may be told that there are many grievances which wise men must be content to bear patiently because the time has not come to redress them. It is said in every direction by Liberal politicians that this question is not ripe. Well, we want to ripen it. (Applause.) We believe that public opinion is not formed; but we want to assist in forming it. (Applause.) I hear gentlemen sometimes saying, “The extension of the franchise to the agricultural labourers is the first question.” I should like them to tell us whether they mean disestablishment to be the second question—(Hear, hear)—because we don’t want to be put off with evasive excuses any longer; and so far as I can discover those who are perpetually telling us that the time has not yet come for raising this question in a practical political form are doing very little to hasten the coming of that time. What are we to wait for? A few years ago we were warned that if we made this a question of practical politics, we should divide the Liberal party. Well, no such warning can be addressed to us now. (Laughter.) He would be rather a bold one who should venture to say that there is a Liberal party to divide. (Laughter.) What is meant nowadays when a gentleman calls himself a member of the Liberal party? To what does it pledge him? It does not pledge him to an extension of the franchise to the agricultural labourers. It pledges him to nothing specific in relation to the laws that regulate capital and labour. Mr. Cross’s bill of last session was accepted as fairly satisfactory by the Opposition as well as by those who support the Ministry. It pledges him to nothing in relation to the iniquitous, pernicious and ruinous liquor traffic. (Applause.) It pledges him to nothing in relation to the education of the people. Men may call themselves Liberal, and yet be content to leave the government of endowed schools in the hands of one religious sect and under the control of one political party. (Applause.) Men may call themselves Liberal and yet be willing to leave vast numbers of elementary schools throughout the country supported by public funds under the control of the clergy. (Loud applause.) Why, even universal compulsion itself has ceased to be a specifically Liberal question. There are many who call themselves Liberals who shrink from committing themselves to it; and after Mr. Cross’s recent speech it seems very possible that we may have a scheme of universal compulsion brought forward by a Conservative Ministry. (“Hear, hear,” and applause.) I do not see that when a man calls himself a Liberal now-a-days it means anything. It does not mean that he is pledged to follow any particular political leader. The Liberal party had a leader not long ago whose name might stand for a political creed. It was not a very bad confession of faith when a candidate for a county or a borough appeared before the electors and said, “I believe in Mr. Gladstone.” (Applause.) Mr. Gladstone is a man of extraordinary genius, vast political knowledge, and unrivalled political experience. The movement of his whole political life has been towards those great ends, in the achievement of which Liberal conflicts will reach their final consummation and victory. (Applause.) While he was in political life we could calculate his orbit.

He did not reach the point that we desired him to touch, but he was always travelling in that direction. His moral earnestness commanded our confidence; his courageous faith in his convictions awakened our enthusiasm. (Applause.) But who is the leader of the Liberal party now? (Laughter.) Lord Hartington undertook to lead the Opposition in the House of Commons last session. I believe that he did it as well as could be expected under the circumstances. But Lord Hartington, so far as I know, has neither the will nor the power to lead the Liberal party. For Lord Granville, the real chief of the party, I have the very greatest respect. He is a man whose mind is singularly keen, vigorous, graceful, and subtle; a man of varied political accomplishments. I believe that he is in strong sympathy with all Liberal principles and Liberal movements. (Hear, hear.) But Lord Granville’s policy with regard to domestic legislation is undeclared; and if it were declared, how many of these who call themselves Liberals would follow him? Again, I ask who is it that the Liberal party is to follow? There are some who call themselves Liberals who will not follow Mr. Forster; there are some who call themselves Liberals who will not follow Mr. Lowe; and if Mr. Goschen were our leader, it is impossible for us to anticipate where he would lead us to. (Laughter.) The Liberal party is in course of reorganisation, and we have a right to be heard—(loud applause)—we have a right to be in discussing the principles upon which it shall be organised. We think that the time has come for making the disestablishment question part of the programme of the Liberal party.—(applause)—and no time could be so favourable as this for raising the question of disestablishment to the dignity of a practical political question. We need not wait lest we should destroy the unity of the party. The unity of the party has been destroyed. We need not wait lest we should imperil its return to power. Before it returns to power again, I want to know what it will do with that power which the nation may entrust to its hands. (Applause.) What, ladies and gentlemen, are you waiting for? Are you waiting until the vast masses of the people shall declare in the most unambiguous way that they are hostile to our existing ecclesiastical policy? Are you waiting till that strong tradition which is the surest defence of the principles of the Establishment shall have lost something of its power over the hearts of the English people? Well, I am not so sanguine a man as to imagine that the power of that tradition has been destroyed. I do not think that I under-estimate the spell which the ecclesiastical Establishment possesses for the imagination of vast numbers of my fellow-countrymen. I do not think that I under-estimate the strength of that affection and reverence with which the ecclesiastical Establishment is cherished. But is there not a power on the other side, too, a latent power, perhaps, but ready under favourable conditions to become an enormous and active political force? I will say nothing of the extent and the worth—the political worth, I mean—as a political force of that revolt against the supremacy of the State in ecclesiastical affairs, of which we have seen many signs among the High-Church party in the Establishment itself. I cannot tell—I am in no position to tell—what is the real energy that belongs to the protest which from time to time is loudly made from that quarter. I leave that altogether, although it ought not to be entirely omitted in estimating the chances of this conflict. I appeal to far more trustworthy evidence—to the strength of the antagonism that exists among the English people to the existence of the ecclesiastical Establishment. I appeal to evidence the force of which cannot be controverted. Wherever I go—in the large towns of the country or in the rural districts—I see Methodist Chapels. What do they mean? They are the visible monuments and memorials of a great schism in the ecclesiastical Establishment; and wherever I see a Methodist chapel, I see a visible expression of this on the part of those who have erected it. It virtually says that “We who built this place were cast out of the Church; we intend to remain out; the National Church is our Church no longer.” (Applause.) I see Roman Catholic Chapels, and wherever I see a Roman Catholic Chapel I see another monument and memorial of one of the most troubled periods in our national history. I am reminded of the time when England separated herself from the communion of Western Christendom. Those who build those chapels virtually say, “There was a time when you fined us, when you imprisoned us, when you put us to death; but the ancient faith was not extinguished by your severities; now that you tolerate us it remains in our hearts still; we regard the church that you have created as a schismatical church—the National Church is not ours.” Wherever I see Baptist Chapels I see that there are vast numbers of Englishmen who virtually say, “Government has by public law declared that infants are regenerated in baptism; we have no faith ourselves in infant baptism at all; the National Church is not ours.” Wherever I see an Independent Chapel I see that there are numbers of Englishmen who as they look upon bishops decline to recognise episcopal authority, and who say to the State, “You have made bishops the religious rulers and teachers of the English people; we decline to recognise episcopal authority, we decline to listen to episcopal teaching.” Wherever I see Presbyterian chapels I see a protest on the part of Englishmen against the episcopal polity. Wherever I see a Unitarian chapel I see a proof that there are men who in the presence of the State

say this: “You by public law declare that if we will not receive the Trinitarian faith we are in peril of eternal perdition. At the risk of all you threaten we reject the Trinitarian faith that you impose.” I think the existence of these various places of worship all over the country is the strongest of all possible proofs that there is a general revolt against the ecclesiastical policy which the Government is pursuing. (Loud applause.) Have the people who built those chapels no votes? Have the people who maintain them no votes? (Hear, hear.) The time has come to press home upon them their duty in relation to the ecclesiastical Establishment of the country. (Applause.) They are prepared to follow us if we only point out clearly to them that they are bound by their own religious convictions to follow us. I say to Methodists, Baptists, Presbyterians, Independents, Unitarians, that unless you have the deepest, gravest, and most solemn objections to urge against the religious teaching and against the ecclesiastical polity of the National Church, you have no right to separate from it. (Applause.) If your convictions are so strong of the evil teaching of that Church that you are prepared to separate yourselves from that which Government has solemnly established and continues to maintain, then you are bound to use all your political power in order to strip that teaching and strip that system of the authority which it derives from national sanction. (Loud applause.) And it is not merely among Nonconformists of every sect that I expect to receive a hearty and sympathetic response to the appeal we are now making. The old antagonism of England to Rome has perhaps slumbered, but it is not dead yet—(Applause)—and while I have the profoundest respect for every man whose religious convictions lead him to identify himself with the Roman Church, I must clear my hands of all complicity with those who are gradually leading the English people back to Rome. (Applause.) In the present condition of the Church of England, with the tendencies of thought and feeling which are unmistakably manifest in it, it seems to me that it is high time for all who have any veneration for the great Protestant traditions of the country to say that that Church should now be disestablished. (Applause.) And I believe that outside of the sects you will have a vast amount of sympathy with an appeal resting upon grounds of political justice, and an appeal intended to promote the social unity of the State. I believe that vast masses of working people are prepared to go with us on this broad ground, and that we have only to make it clear that it is not a struggle between sect and sect, but a struggle for religious freedom on the part of a large section of the people, and they will at once be found in our ranks. (Hear, hear.) I ask you to remember that the evils which you deplore are evils connected with a political institution, and cannot be removed except by political action. Those evils are of sufficient magnitude to justify a great political movement. Those evils are not accidental, they are not transient; they are of long standing; and they will not cease to exist until the majority of the nation has resolved upon disestablishment and disendowment. And we are here to-night to ask you in this great town to give practical political effect to the convictions that you hold in relation to this great question. I ask you to remember the great debt that you owe to your country, and to attempt to discharge it, at least in part. We were born to a noble inheritance, won for us by noble ancestors. Never was the material wealth of the country so vast as it is now; never was public order more secure; and, if occasion arose, I trust it would appear that the fires of ancient valour which once burned in our hearts are not yet extinguished in the hearts of Englishmen; that we should achieve military renown as dazzling as that of our ancestors, and maintain their old supremacy on the sea. The greatness of England has been derived from many sources; but he seems to me to have read the history of his country to little purpose who has not discovered that it has largely come from those lofty and generous ideas by which the nation has been animated, and by which its policy and legislation have been controlled. The rise, growth, and development of representative institutions; the vindication of personal liberty; the revolt of England from Rome; the magnificent struggle of the Puritans for political and ecclesiastical freedom; the Revolution of 1688; the gradual extension of the principle of toleration; the removal in our own time of all restrictions from trade and commerce; the rapid provision during these last few years of the means of intellectual education for the whole of the people—all these things gave visible form and expression to convictions that had slowly ripened in the minds of individuals, but which have at last become part of the settled faith of the nation. You, too, have your great idea; you have reached it not merely by abstract speculation; it has come to you partly from the protracted struggles of the English people to solve the most complicated and difficult of social problems. You believe that, at least in the present condition of the country, Parliaments should cease to legislate on ecclesiastical affairs. (Hear, hear.) You believe that the existence of an ecclesiastical Establishment is the cause of social division, and that it cannot be maintained without political injustice. You believe that the religious life of the country would be more healthy and more vigorous if the support of religious worship and the provision of religious teaching were left to the conscience and to the spontaneous zeal of religious people. You believe that the Church would be

more powerful for all spiritual purposes, and that the State would be more Christian, if the State in all its policy acted fairly and equally towards its people of every creed. (Applause.) This is your ecclesiastical and political idea; to you belongs the responsibility of illustrating, defending, and propagating it. You, too, are called to take your place in the long succession of those whose genius, courage, patience, and sufferings have won for truths previously unknown or unacknowledged practical recognition in our policy and our laws. I implore you to be faithful to your great responsibilities, and faithful to the glorious example of those who in darker times, and in the presence of graver dangers than you can encounter, nobly served the State. Your fidelity may impose upon you great sacrifices; you may lose many friends, you may create many enemies; you may have to endure reckless misrepresentation and cruel calumny. For us who belong to the commonalty of the people, and who are destitute of those lofty intellectual powers by which the illustrious leaders of great reforms have won imperial renown, there can be no hope that future generations, when the victory is won, will remember and will honour our names and our services. We can but fight and die in the ranks. But for us, too, when our brief mortal life comes to its end, if we are faithful, there will be the noble satisfaction of knowing that we, according to the measure of our strength, have tried to contribute to the greatness and security of our country, and to liberate the Christian faith, God's best gift to man, from all that embarrasses her power and delays her final victories over the sins and sorrows of mankind. (Loud applause.)

Mr. J. G. ROGERS said he was afraid that the first thought that would occur to many minds in relation to meetings such as that would be that the contest in which they were engaged was a contest between rival religious sects—a struggle in which the Dissenters were seeking to obtain a supremacy at the expense of the Established Church. If that were really the object for which they were contending, he for one would not have taken a part in it. (Hear, hear.) The struggle, indeed, was not one in which, so far as he could see, the Dissenters were likely to reap any special sectarian benefits; it was a conflict for the assertion of a great national principle, and for the rescue of an institution which they believed ought to belong to the nation from the domination of a sect. (Hear, hear.) He did not see that the Dissenters, as Dissenters, had any reason to be specially interested in the work; as citizens, of course they were interested. All they as Dissenters asked of the Establishment was what Diogenes of old asked Alexander the Great—simply that it would get out of their sunlight and give them free room to act for themselves. (Laughter.) That was all that they had ever asked, and they were now very near getting it. There was one little remnant of the old exclusive rights claimed by the Church which was still jealously guarded; Church conferences and meetings in various parts of the country were insisting that Dissenters should not be allowed to be buried in the national graveyards with the services of the ministers of their own communities. He supposed there was still to be a battle about that, but he thought it was nearly the last of those injustices against which their forefathers had struggled so manfully. He did not know that there was one of these which had been redressed through the liberality of their brethren of the Establishment. (Hear, hear.) All that Dissenters had got they had got by hard fighting; still they had got it; and when they had perfect liberty to do as they liked, Dissenters as a religious body had nothing more to expect from disestablishment. (Hear, hear.) It was not necessary for him, he thought, to say that the Dissenters did not want any of the endowments. (Hear, hear.) They had had a little taste of private endowments in various parts of the country—though not so large a taste as many people seemed to think—(laughter)—but all he would say about them was that in nine cases out of ten those endowments had done them more harm than good, and they would have been far better without them. (Applause.) In a lecture which he had recently delivered, Dr. Littledale had said that if the Dissenters would throw all their endowments along with those belonging to the Establishment into a common fund, and that fund was then divided *pro rata* according to the number of persons, the Church would be the gainer. Well, all he would say as to that was that there must be some great fund of endowments somewhere belonging to Dissenters of which they knew nothing. (Laughter.) Then the argument had been used that if the Church was called upon to give up all her endowments Dissenters should give up theirs. Well there would be no great magnanimity if they did that; it would be much the same as some poor man going to the Duke of Westminster and saying, that if the duke would give up all his property he would add his little freehold to it, and there should be a community of goods between them. (Laughter and applause.) But he did not admit that the principle after all was right that endowments given by private persons were exactly the same as endowments given by the State for the maintenance of a national religion. At any rate, such a bargain would be an easy one for Dissenters. He did not see, then, what Dissenters had to gain. It might be said that their contention about the endowed schools and the Universities disproved that statement, and showed that they were seeking something for themselves. But what were they seeking in the case of the Universities? They saw

that certain offices of the Universities were restricted to members of the Church of England—that the headships of colleges and a certain number of fellowships were restricted to Churchmen, and they claimed that, as these were national institutions, it was an injustice if any body of men were shut out from these places and offices. (Hear, hear.) Certain premiums were offered to men who subscribed to certain creeds and made certain provisions whether they believed in those creeds and loved those professions or not. On that ground they did contend that those endowments should be perfectly free to all. (Hear, hear.) But an eminent authority in the Establishment itself—Canon Ryle—said that disestablishment would do nothing at all for Dissenters. He said—"Unless the House of Commons resolves to proscribe the use of the Liturgy, to make it penal to be an Episcopalian, to confiscate the property of Churchmen on the principles of French communism, and to imprison and shoot clergymen who work harder than others on the principles of Sheffield rattening—unless the House of Commons does this, the Church of England will never be killed by disestablishment. The Dissenters would soon find that the old Church when disestablished was not dead, but alive." There was a suggestion in all that was neither courteous nor kind, because it was not to be supposed that even the most extreme member of the Liberation Society ever contemplated legal enactments for the discouragement of Episcopacy; all they said was, let the State keep its hands off religious bodies and neither encourage nor discourage them. (Hear, hear.) But Canon Ryle said that Dissenters would get no good from disestablishment. He (the speaker) quite admitted it, and claimed Canon Ryle as a witness that their intention in that movement was not to engage in any sectarian conflict. He was disposed to think, indeed, when he looked at the position of the Congregational and Baptist Churches, that they would be losers rather than gainers by an Act of Disestablishment. (Hear, hear.) That, however, was a question with which they had nothing to do. There was one gain which he thought Dissenters would reap—and it was the only gain so far as he saw—and that was, that when disestablishment came Dissenters would be at once and for ever extinguished—(laughter)—they would be annihilated as Dissenters. (Applause.) He did not know that that was quite perceived, because they found gentlemen talking about Episcopalian and Dissenters, and about Episcopians and Dissenters in America, apparently not understanding that in America there was not such a being as a Dissenter in existence. If we were in the same position of perfect religious equality as they were in the United States there could be no Dissenters here. (Hear, hear.) But the present condition of things had produced such a state of mind in many people that they fancied that every person who did not agree with them must be at once branded as a Dissenter. That did not arise out of the nature of things, but out of the fact that the State put one Church in a position of superiority, and said that all who did not accept its creed were Dissenters. (Applause.) He was prepared to say, further, that if the Dissenters would not gain, the Church would not lose by disestablishment. Let them observe the exact word that he used; he said the Church. To them it was a truism that the Church was an Establishment; that so far from the Church being the Establishment, the strength of the Church might be, and very probably was, the weakness and peril of the Establishment. Yet, they had continual utterances which seemed to indicate that men did not accept this preliminary truth, that the Church and the Establishment were not the same thing. The *Morning Post*, for instance, commended Churchmen for their work; for the diligence, the zeal, and the earnestness of the clergy; for the liberality of the laity; and said that so long as that continued, the Church had nothing to fear. Certainly the Church had nothing to fear. Could anyone suppose that the Liberations wished to arrest any part of the work of the Church, or looked with envious eyes on those earnest and devoted men in the ranks of the clergy, who were so powerful an influence for good, or that they wished to curtail it? Surely not. The only supposition on which it could be true, that disestablishment would curtail it, was that the zeal of the clergy was not a zeal for Christ, a zeal for the Church, but a zeal for the Establishment; that the liberality of the laity was not a liberality on behalf of the faith, but a liberality on behalf of a State political institution. If they reduced the Church to a political institution, then, no doubt, their action might tell against the Church. But, he believed, despite such remarks on the part of those who ought to have faith in the Church, that, instead of weakening the Church, disestablishment would give new motives for exertion, new impulses in its work, and new reason for liberality; and that the time would come when a free and emancipated Church would look back with sorrow and shame on the days when any of her sons confounded her with an establishment, and dared to think that the fall of a human institution meant the collapse or weakening of the Divine Church of our Lord and Saviour. (Cheers.) It was therefore very important that they should clearly understand what they were doing, and that they should plainly set forth what were the division lines between them. They honoured all that was good and noble in the Church, and separated the Church from the Establishment. The Bishop of Peterborough had recently given a very distinct definition of the points of difference between them, and had adopted a new

line entirely different from that to which they were accustomed from the Episcopal bench. (Laughter.) He spoke with great respect of the Dissenters; he endeavoured to realise the position which they occupied, and deprecated that violent bigotry which had been often displayed against them. Having done that, he wished to make clear that which marked the difference between them. He said, "Neither as Churchmen nor as ministers of the Established Church had they a right to coquet with Dissent. As a Churchman he could not pray against schism one day and promote it the next." That was a matter with which they had nothing to do. Dissent might be schism or it might not; but with what followed they had something to do. "As a minister of the Established Church, founded on the principle of religious inequality, he could not make ostentatious proclamation of religious equality." There was a very clear issue raised. The bishop believed in religious inequality—in one Church having a right to be placed in a position of superiority over another. Of course there might be inequalities in religion as in everything else; there were certain gifts and graces; and he might enter into a comparison of the amount of those enjoyed by one person or another. There might be higher degrees of Christian usefulness in one community than in another. But all such comparisons would be very odious. If there were religious inequalities of that kind, he could only regret if they stood in the lower ranks. But that was not the inequality of which the bishop spoke. The inequality which the State made had nothing to do with the comparative excellence of individuals; it was simply the fact that the State took one section of the Church, endowed it with national property, gave it patronage, and so created a wide schism between it and others. The bishop might like that—(laughter)—he (the speaker) said it was contrary to the first principles of the doctrine of Christ. (Applause.) Further, while the Church forfeited its moral dignity by accepting honour at the hands of the State, that was a gross violation of the even-handed justice which the State ought to deal out to all its subjects—(applause)—and on these points they joined issue with the bishop. It was a very unfortunate thing that their whole history and training tended to perpetuate in Churchmen a belief in the superiority of the Church; and this, whether it was an offence to Dissenters or not, was a great injury to Churchmen themselves. Dr. Newman had said, in reference to the position of Roman Catholics, that the Protestant sat above in the drawing-room throwing dirt at the Catholics in the gutter below. He did not know whether or not that was true in reference to the Protestants and Roman Catholics, but it was the position which the State Church occupied in relation to the other Protestant communities. I might, perhaps, be wise for Churchmen to ask on what terms that religious inequality was allowed to exist? They might be sure that the State would not give that power and privilege without exacting something in return. (Hear, hear.) The State generally drove a hard bargain, and they might be quite certain that where patronage was, control would be exercised. (Hear, hear.) He would frankly say that he did not expect they could ever carry that controversy to a successful issue, unless they could persuade a large number of those belonging to the Establishment itself that the system, while wrong in itself, was injurious to them more than to any other class of the community. It was, therefore, important for them to ask on what terms that religious inequality existed? He would quote again the language of a Churchman—Canon Ryle—who had already instructed them largely. He said, in relation to the Church of England, that she alone lay at that hour like a huge stranded whale, utterly helpless. (Laughter.) That was the price they paid for religious inequality. What was it? Canon Ryle devoted seven letters to setting forth suggestions of church reform, and very able and convincing they were. He (the speaker) did not know any expose compared to them. The Liberation Society might publish most of them with the greatest satisfaction. Canon Ryle said there were thousands of parishes in which the parochial system was a failure, and the reason why this state of things was not altered was because of the difficulty there was in persuading the State of the necessity of any change. He said there were useless cathedral chapters. But why were they useless? Why were such large revenues employed on cathedrals while there were thousands of her clergy doing noble work on inadequate incomes? Because the Church was not mistress of her own funds, so as to dispose of them where they were needed. At every point they were met by the same thing. Who chose the bishops? Canon Ryle said they were not State-made. It was true they could only be chosen from those belonging to the Church, but who chose them? The Prime Minister. And who chose the Prime Minister? The House of Commons. And who chose the House of Commons? Seeing how the present House of Commons had been chosen, he had rather not give a very distinct answer to that question. They did see that the only result at present of a vacancy in the House of Commons was that another mute brewer was added to the list of members, and became one of the atoms, the fortuitous concourse of which created the Prime Minister, and the Prime Minister chose the bishops. Canon Ryle suggested the introduction of a larger element of the laity into the government of the Church, the reform of Convocation, &c. Thousands of Churchmen said the same, but why was it not done

Because the Church, as Canon Ryle said, was lying helpless like a stranded whale. The only way in which these reforms could be brought about was to give the Church freedom. (Applause.) They could have freedom, but they could only have it as a free church by breaking the bonds which bound them. (Applause.) Canon Ryle himself seemed to be perfectly conscious that the great blessing of freedom could belong to the Church if she chose to have it, and he gave a long list of the good which disestablishment would do to the Church. The only evil, indeed, that Canon Ryle thought disestablishment would do was, that it would take a certain amount of property from the Church. He did not wish to bring against the clergy the charge of looking after loaves and fishes ; he believed that the great majority of them had no interest in maintaining the Establishment on that score, and it was absurd to suppose that they were influenced by such considerations. But they feared that the rural districts would suffer, and that their spiritual interests would be neglected. But would that be so ? Let them look at what the Church had been doing by voluntary effort in the last thirty or forty years. (Hear, hear.) They still had with them almost the whole of the aristocracy and the wealth of the country ; and were they to be told that they were unable to do their work without the aid of the State ? They did not know their own power ; slavery had crushed their faith. (Applause.) The rev. gentleman concluded by quoting a remark recently made by the Bishop of Bath and Wells, while speaking of the prospect of disestablishment, "that at any moment a sudden crash may announce to a startled world that for the first time in her existence the empire of England is without a God and without a Church." Was there any man who had faith in Christ, and believed the Church to be built of living souls, with Christ as the foundation, who would dare to suggest that if they destroyed a thing that the State had made, and which the State could overthrow, they would leave the nation without a God and without a Church ? (Loud applause.) They would still have their Bibles scattered all over the country ; they would still have their Christian ministers, faithfully and earnestly expounding the great principles of the faith once delivered to the saints ; they would still have their town missionaries and their Sunday-schools ; and yet the bishop told them that without a State Church the British empire would be without God and without a Church. (Loud applause.) He was not afraid ; while true hearts beat with love, while earnest voices pleaded with power, while Christ was present in the lives of His servants, he had no fear that the nation would ever separate from God or be without a Church. (Loud applause.)

Mr. GODWIN moved :

That this meeting tenders its warmest thanks to Mr. Dale and Mr. Rogers for the able and valuable addresses which they have now delivered, and in doing so it desires to express its sense of the importance of such vigorous and sustained exertions on the part of the advocates of religious equality as will make it manifest that disestablishment is the foremost question of the time, and one the settlement of which by Parliament cannot longer be delayed.

In doing so he spoke with emphasis of the noble stream of argument and eloquence to which they had been listening. In reference to disestablishment, he said they had seen many changes, and some of them might not live to see this, but come it would, and when it did come, as Mr. Bright said at Birmingham, "That day which witnesses the enfranchisement of the Church of England will be a great day for freedom, liberty, Protestantism, and for Christianity." (Loud applause.)

Mr. HOLT seconded the resolution, which was carried with acclamation.

Mr. DALE thanked the audience heartily for the manner in which he and Mr. Rogers had been received. They knew what Bradford men were. They knew what good work had been done, for instance, by their chairman when he was in the House of Commons—it was a pity he was not there now. He (Mr. Dale) in coming to Bradford had felt precisely those influences which would benefit him most—which would prevent him giving way to the weaknesses of his disposition, such as an excessive spirit of compromise. (Laughter and applause.) He concluded by moving a vote of thanks to the chairman.

Mr. ROGERS, in seconding the motion, said that his friend Mr. Dale was never satisfied until he had a philosophy to explain his action. He (Mr. Rogers) in default of such philosophy, only knew that, at the commencement of their work, Mr. Illingworth had said, "Bradford must be the first place." He was not quite sure he shared Mr. Dale's wish that Mr. Illingworth could be in the House of Commons now. He wished Mr. Illingworth to sit in a better House of Commons than that. (Laughter and applause.)

The motion having been carried with applause, Mr. ILLINGWORTH, in briefly replying, read the postscript of a letter which he said had been received by a friend from Mr. Goldwin Smith, expressing the opinion that in a Church in which differences were only held together by mutual interest, the end could not be distant.

The meeting then dispersed.

Messrs. Dale and Rogers were last night to address a public meeting at Liverpool. In addition to the meetings to be held at Leeds and Manchester, it is now, we learn, arranged that they shall visit Norwich on Nov. 30 and Derby on Dec. 7. This will complete the series for the present year, and early next year the West of England will be visited.

CHURCH AND STATE ON THE CONTINENT.

The Prussian Ministry of Public Worship is preparing a bill providing for the administration by the State of the property belonging to Roman Catholic bishoprics, which will correspond with the bill respecting the administration of ecclesiastical parish property which recently became law.

The Prussian Government has taken measures for the immediate seizure of the diocesan property belonging to the See of Breslau, as soon as the sentence of deposition pronounced against Prince Bishop Foerster shall have acquired force of law, without awaiting the decision of the chapter with respect to the election of an administrator.

A Paderborn paper calculates that since the struggle between Prince Bismarck and the Ultramontane party began the priests have paid 60,000f. in fines, and have undergone 50,000 days of imprisonment.

The King of Bavaria has written an autograph letter in which, refusing to accept the resignation of Ministers, he says :

The Ministry, in battling with the stormy sea of party strife, never lost sight of the general welfare of the country, and made a stand for maintenance of the rights of the State. I hope that the whole Cabinet, enjoying my confidence, and supported by all men of moderate opinions, will succeed in establishing internal peace.

The Cabinet is directed to publish this. In Friday's sitting of the Chamber of Deputies the President read a letter from the King in reference to the address of the Chamber of Deputies, which he had received from the Master of the Ceremonies. The letter is as follows :

I see no reason for accepting the address of the Chamber. Moreover, the tone of the speeches made by several deputies during the address debate has surprised me very much. The president and the deputies should be informed of this.

The Diet has been prorogued *sine die* by royal decree.

The King has ordered his letter to his Premier in which he expresses full confidence in the present Cabinet to be printed on placards and posted up in every town of the kingdom. Nine thousand copies have been printed in pursuance of this order. In connection with this event there has been a great public meeting at Kaiserslautern, at which a resolution expressive of joy and gratitude to His Majesty was passed.

The King's procedure has naturally given great satisfaction at Berlin. According to the *Times* correspondent there the Address of the Chamber, it is held by the Liberals, would deserve no better treatment than it has met, even did it not proceed from an Ultramontane majority relying upon the uneducated classes and exceeding the Liberal minority by one or two. Laws and institutions of the Empire take precedence of any enactments of the individual States. Hence the King of Bavaria, in expressing satisfaction with the policy of his Cabinet when censured for loyalty to the German Empire, has kept within strictly constitutional bounds.

One of the first effects of the action of the Ultramontanes in the Bavarian Diet will greatly annoy them. The King has issued a decree giving effect to the provisions of Clause 84 of [the Imperial Law respecting the introduction of compulsory civil marriage. This decree provides for the establishment of registration districts and the appointment of registrars.

The Berlin correspondent of the *Nord* says that now, after what the German Ultramontanes call "the apostasy" of the King of Bavaria, they will probably adopt Cardinal Manning's war cry, "The Pope and the People."

It is stated from Berlin that all questions touching the conclave which must be held for the election of a new Pope were settled during the royal and imperial interview at Milan. In regard to the recognition of the future Pope, the three Imperial Powers are in agreement, and the Italian Government will adhere to the same line of policy.

The *Moniteur* severely criticises Mr. Gladstone's article in the *Church Quarterly Review* on Italy and her Church. It alludes in a tone of bitterness to Mr. Gladstone's policy towards France.

According to the Swiss papers Mr. Gladstone had addressed to Père Hyacinthe a letter approving his recent publication, *L'Eglise Catholique en Suisse*, and declaring that as there is no excuse for the excesses of Ultramontanism, so there is hardly more for those of the opposite school of Erastianism, in other words, for the ultra-Liberal Catholics. Mr. Gladstone declares himself in accord with the opinion expressed by Père Hyacinthe, that the two extreme parties in the Church are unconsciously playing into each other's hands by striving to sweep away all moderate opinions in order to clear the ground for their own final duel, in which each makes sure of being the victor.

MR. GLADSTONE AND THE ENGLISH CHURCH.

Under this heading the following letter appeared in the *Manchester Examiner* last week :

Sir,—Rumour is busy connecting Mr. Gladstone's name with the disestablishment of the English Church. Last week Mr. Leatham occupied half his speech to his constituents at Huddersfield in eulogising that gentleman, and predicted his early advent on the Liberation platform ; and on Saturday last Mr. T. B. Potter, also addressing his constituents, confirmed Mr. Leatham's hopes, adding that he knew many of the circumstances

which had led to his remarks. These gentlemen may have good grounds for their speculations, or they may not ; but, however this may be, their conclusion harmonises with a general impression that Mr. Gladstone's convictions are steadily making in the direction of disestablishment, and that it is only a question of time when he will endeavour to rally the Liberal party on that policy. Judging from the unqualified praise which Mr. Leatham and other prominent politicians are never weary of bestowing on Mr. Gladstone, we may look for as docile a following in arranging the provisions of disestablishment here as was the case when the fate of the Irish Church was being disposed of. I think it worth while for Liberal politicians to reflect a little on the danger of again committing themselves unreservedly to the guidance of one man, even though he has been the Nemesis of the Irish Church.

Great as were the issues at stake in the disestablishment in Ireland, they were felt to be small compared with the interests involved in the Church at home, and many politicians waived their opposition to the mode of treating important details on the understanding that disestablishment in Ireland was tentative, and that the real earnest work of the day would be in dealing with the organisation and endowments of the Church in England. That the hour for this work is approaching every circumstance seems to indicate. Torn by internal repulsions, and pressed on every side by eager and organised opponents, the Church lingers on in the strength of historical associations, without any roots in the needs of the times, and plainly marked for the next blow of the reforming axe. I conceive that it is, therefore, of first importance for Liberal politicians to examine carefully the facts concerning the Church, with a view to determining precisely the conditions of disestablishment, rather than to incite the masses by a vague general cry of disestablishment, coupled probably with some popular leader's name, but without any clear exposition of principles or leading details. There are various ways in which disestablishment may be effected ; it may be done in the interest of the nation, or it may be in the interest of the Church. Instead of considering these matters there seems at present to be an incessant straining to eavesdrop some dubious expression from Mr. Gladstone's mouth that may perchance indicate that he is poring furtively over his late defeat, and getting educated on the Church question. Mr. Gladstone has the prestige to lead the Liberal party, and probably at the next election he might, on this question, lead it to victory—to a party victory, at all events. But considering Mr. Gladstone's well-known views, might we hope for a national victory, a triumph of religious liberty, of equity, and justice ? Sooner than see the English Church disestablished on the plan of the Irish Church, I do not hesitate to think we had better submit for another generation to the injustice and humiliation of allowing things to continue as they are. The working of the Irish Church Act has disappointed the expectations of many of Mr. Gladstone's most ardent supporters. Two of the leading objects which thoughtful reformers hoped would be achieved in the interest of freedom have been lost. It was hoped that a set of opinions, backed up long by money, would be bereft of this fortuitous support, and left to stand or fall according as the intelligence of the age pronounced against or for them ; and in the second place that the civil law would not be made to clothe with its sanction such organisation, discipline, and doctrines as a majority in the disestablished Church body might choose to institute and seek to enforce upon a dissentient minority. Instead of this we now see the Irish Church an incorporated body, promulgating doctrines, free from national control, and holding still the bulk of the endowments which it enjoyed as a department of State. Out of 17,000,000£. about 5,000,000£. will, it is anticipated, eventually accrue to the nation as the result of Mr. Gladstone's scheme of disendowment. The Irish Church Act is an example of disestablishment in the interest of the clergy. They are stronger and, from a clerical point of view, better off now than before. Unless we desire to see an independent hierarchy set up here, powerful in the influence which riches confer, and moving on the lines of traditional hostility to popular reforms, the Irish Church Act should rise up before us, not as a claim to our confidence, but as a beacon of danger whenever Mr. Gladstone's name is pronounced as the touchstone of disestablishment here. His political history, his clerical connection and sacerdotal sympathies, all invite distrust if the work is intended to be real and thorough, and done in the interest, not of the clergy, but of the nation. We cannot afford a repetition of the scandal of the Irish Church Act, which has simply removed national wealth beyond national control, leaving the gravest evils much the same as before. The objections to perpetuating opinions by means of endowments are of paramount importance, whether regarded as impeding the search and recognition of truth, or as arresting the intellectual and moral growth of those who become the paid advocates of such opinions. Mr. Gladstone's views on this point are well known, and Liberals should be particularly inquisitorial with politicians who make a shibboleth of Mr. Gladstone, and should trust no one to represent them in Parliament or on the platform who does not hold clear and distinct views both as to the legal position to belong to the members of the disestablished Church and as to the restitution of the national wealth so long, and often so unworthily, monopolised by this sect.—Yours, &c., L. BRODERICK, October 13.

The Bishop of London will deliver his charge to the clergy of his diocese at St. Paul's Cathedral on Friday next.

VICARAGE OF DONCASTER.—The Hon. and Rev. E. C. Glyn, vicar of St. Mary's, Beverley, has been appointed by the Archbishop of York to the vicarage of Doncaster, vacant by the removal of the Rev. F. Pigott to Halifax. Mr. Glyn was for some time curate of Doncaster.

SECESSION TO ROME.—The *Morning Post* gives the names of two more clergymen who have in the last few years joined the Church of Rome. They are the Rev. Edwin Trevelyan Smith, M.A., late Scholar of St. John's College, Cambridge, and Vicar of Cannock, Staffordshire, and the Rev. William Goldstone, M.A., late curate of St. Michael's, Wakefield, Yorkshire.

THE TITLE OF "REVEREND."—At the next sitting of the Judicial Committee of the Privy Council the question whether a Dissenting minister is entitled to the title of "reverend" will be discussed. Mr. Brooks, the proctor for Mr. Keet, described as "the Reverend Henry Keet, Wesleyan minister," has lodged an appeal, and a final decision will be given.

REQUIESCAT IN PACE.—The Bishop of Ripon has upheld the decision of the vicar of Marsden, near Huddersfield, in refusing to allow the words *Requiescat in Pace* to be inscribed on a tombstone in Marsden Churchyard, on the ground that it is in effect a prayer for the soul of the deceased, and that every true Protessant believes that when a soul leaves the body it is past praying for.

A CLERICAL ADVOCATE OF DISESTABLISHMENT.—A short time since we noticed an able pamphlet advocating disestablishment, written by the Rev. H. J. Alcock. The writer has, we learn, since resigned his curacy at St. Michael's, Stockwell; and he now announces that he will advocate his views on the platform, by the delivery of an address, at the Langham Hall, next Tuesday night. The particulars appear in an advertisement elsewhere.

NO CONNECTION WITH THE SHOE OPPOSITES.—The following appears in one of the Ritualistic papers:—"Strangers visiting Exeter, who hold the Catholic faith, cannot do better than attend St. Olave's, where they will find a newly-restored church with seats free and unappropriated, lights and vestments at the celebration, daily evensong (choral on all the principal holy days), and celebrations on all Sundays and holy days. But they should beware of mistaking it for a church nearly opposite, where the services are of the usual cold Protestant type. The name of St. Olave's is over the door."

THE GUIBORD BURIAL CASE.—A Pastoral has been issued by the Catholic Bishop of Montreal enjoining Catholics to offer no further opposition to the burial of Guibord. The bishop, however, places the grave "under the curse of the Church." Sir George Bowyer writes, with some coolness, to say that the Church of Rome "never curses." "What has been done in the Guibord case is only this. The bishop has—whether wisely or unwisely I need not say—desecrated the ground—that is to say, he has withdrawn the consecration." The coffin of the deceased has been enclosed in a very heavy stone casket for better security. Further to guard against disinterment, says the *Montreal Witness*, resort may be had to an efficient explosive preparation, which will keep for years. "There would be no danger to any one walking over the grave; but woe to the unfortunate wight who should dig two or three feet below the surface, for there would not be enough left of him for the coroner to hold an inquest over."

DEATH OF THE DEAN OF CHICHESTER.—The Very Rev. Dr. Walter Farquhar Hook, Dean of Chichester, died on Thursday, in his seventy-seventh year. He was educated at Winchester School, and at Christ Church, Oxford, where he graduated in 1821. He was vicar of Trinity Church, Coventry, from 1829 to 1837, when he was appointed vicar of Leeds. This living he held till 1859, when he was nominated Dean of Chichester by Lord Derby. In 1827 Dr. Hook was appointed chaplain to George IV., and he has continued in that office under William IV. and Queen Victoria. During Dr. Hook's incumbency of twenty-two years at Leeds, twenty-one new churches, thirty-two parsonages, and more than sixty schools were erected in the parish, and the parish church was rebuilt at a cost of 40,000*l.* The late Dean was the author of a large number of works, including a "Church Dictionary," "Ecclesiastical Biography," "Lives of the Archbishops of Canterbury," of which nine volumes have appeared, several volumes of sermons, and many pamphlets. Among the latter was one "On the Means of Rendering More Efficient the Education of the People," which attracted much attention. In 1832 Dr. Hook was elected a Fellow of the Royal Society. By his decease the deanery of Chichester, together with the deanship of Ripon, vacant by the resignation of Dr. M'Neile, is now at the disposal of the present Premier.

DR. HOOK AND CHURCH RATES.—The Dean of Chichester (Dr. Hook) will long be remembered in Yorkshire as the prime mover in that county of the Church revival which characterised the fourth decade. For, we believe, the first Easter Monday after his appointment to the vicarage of Leeds, Dr. Hook called a vestry meeting for the purpose of laying a Church-rate. So numerous was the attendance that the meeting was adjourned to the spacious Cloth Hall yard, and after a lively scene, during which the vicar remained perfectly calm, an amendment for adjournment for a twelvemonth, moved by the Rev. J. E. Giles, Baptist minister, was carried. The scene was repeated in the two following years, and then the vicar informed his parishioners that three legal appeals to them having been so met, he should abandon that course. He added an appeal for voluntary funds to restore the parish church, the results being the disappearance, to a great extent, of the pre-existent local rancour against the Church, the conversion of a host of foes into friends, the raising of the old church, the erection of perhaps the most magnificent parish church in the country, and the setting in of a tide of Church work which still flows. Many clerics have secured infinitely more of public attention by their talk, but for work in its own proper sphere probably Dr. Hook had no equal.—*Staffordshire Paper.*

Religious and Denominational News.

The Rev. G. W. McCree, the minister of Borough-road Chapel, Southwark, has resigned the office of Secretary to the United Kingdom Band of Hope Union.

Charles Robert Gardner, of New College, has accepted a unanimous and most cordial invitation to the pastorate of the Congregational Church, Falmouth, Cornwall, and has arranged to commence his labours on the fourth Sunday in November.

The Rev. March Timson has resigned the pastorate of the church, John-street, Royston, Cambs., and accepted the unanimous invitation to the church at High-street, Great Horton, Bradford, at which place he purposes commencing his labours on the second Sunday in November.

A NOBLE CHALLENGE.—A gentleman connected with the Hants Congregational Union, whose name is not to be mentioned, has generously promised to pay one-third of all the existing debts on the Congregational churches and Sunday-schools of the county, provided that the remaining two-thirds are raised within three years. As the total liabilities at present amount to upwards of 9,000*l.*, this challenge represents a promise of 3,000*l.*, any part of which will be paid as soon as it can be claimed on the above conditions.

NEW BARNET.—The anniversary services in connection with the Baptist Church, New Barnet, was held last Tuesday and Sunday. The first service was begun at 4.15; and the Rev. J. P. Chown, of Bloomsbury, London, preached an admirable sermon. At the close about 250 persons partook of tea provided in the schoolroom. At the public meeting the chair was ably occupied by C. H. Goode, Esq., of London; and interesting addresses were delivered by the Chairman, Mr. Bayley (secretary), Mr. Wood (treasurer), Mr. Dunlop (the pastor), Mr. McCarthy (missionary from China), &c. The new chapel, which is nearly free of debt, was crowded, and the donations and collections at the services amounted to 100*l.*

THE REV. N. H. JELLIE.—At the autumnal meetings of the Hants Congregational Union held recently at Bournemouth, the following resolution was adopted on the resignation through ill-health of the Rev. W. H. Jellie as general secretary:—"The members of the Hants Congregational Union have received with very great sorrow the resignation as secretary of the Rev. W. H. Jellie; would record their high appreciation of the value of his laborious and devoted services; at the same time would express their deep sympathy with him in his present affliction, and pray that by the blessing of God he may be speedily restored to his usual health and usefulness." The Rev. J. E. Flower, M.A., of Basingstoke, was chosen as Mr. Jellie's successor.

CONGREGATIONAL SCHOOL FOR THE EDUCATION OF THE SONS OF MINISTERS.—The half-yearly election of this school took place on Tuesday last at the Memorial Hall; the Rev. A. Hannay, secretary of the Congregational Union, in the chair. After prayer by the Rev. J. Harsant, of New Brompton, resolutions relating to the objects and interests of the school were spoken to by the Rev. H. Bromley, J. W. Davids, J. Viney (Hon. Sec.), Horrocks, Cocks, and Matthew Richards, Esq. Testimony was borne to the efficiency and prosperity of the school, and earnest appeals were made for enlarged pecuniary support. It appears there are now nearly fifty boys in the house, all receiving a thoroughly sound education under the able presidency of the Rev. J. Rudd, B.A. Five boys were elected out of thirteen candidates. For particulars see our advertising columns.

OPEN-AIR MISSION.—On Monday evening a quarterly meeting of the friends of this mission took place in the Mission Hall, Queen's-square, Westminster, which was well attended, and presided over by the Right Hon. W. Cowper-Temple, M.P. After prayer and hymns, the Chairman briefly opened the proceedings. It might not (he said), be possible in these days to have external unity amongst the Churches, but it was quite possible for all to unite in spirit and, animated by faith and charity, to endeavour to promote the spiritual welfare of their fellow-creatures. One of the best means of doing this was by open-air preaching, through which agency great things had been accomplished. This was all the more necessary in these times, when infidelity was making such rapid advances. The Rev. Donald Fraser, D.D., then delivered an address "On Regeneration and its Influence on Gospel Preaching," which was listened to with deep attention. After a few words from Mr. Baxter, and a concluding prayer and hymn, the proceedings closed.

NEW SCHOOLS AT WALWORTH.—On Monday afternoon the Rev. C. H. Spurgeon opened the new Mission House Ragged and Sunday-schools, Richmond-street, Walworth-road. The mission was established in 1859, and the new buildings will accommodate 500 children. It will be used every day for mission purposes, including penny bank, Bible classes, and classes for secular instruction. Its cost has been 887*l.*, and it is erected close to the site of the old building, the lease of which had expired. Mr. Spurgeon, in opening the building, eulogised Mr. John T. Dunn, who is the founder of the schools, and said he gloried in the fact that they were supported solely by voluntary contributions, and attended to by fifty voluntary teachers. Mr. Dunn having made a financial statement, addresses were delivered by the Revs. J. H. Spur-

geon, P. J. Turquand, W. Alderson, J. Henderson, R. Wearmouth, and Messrs. Olney, Hall, and Northcroft. The Rev. C. H. Spurgeon gave 150*l.* towards the cost of the schools, and promised 50*l.* more if the balance was then made up. A collection amounting to 104*l.* was made, and at the evening meeting in the Metropolitan Tabernacle a further sum was subscribed.

REVIVALISM IN AMERICA.—There seems to be a general expectation that the next winter is to be one of great religious interest, and if the interest is only healthy and wholesome we shall be glad to experience its increase. Our chief apprehension arises from an apparent dependence upon the returned revivals rather than upon the constant and abiding conditions of Christian progress. In many places the representatives of religion are waiting to hear Mr. Moody preach and Mr. Sankey sing before they can expect men to be very near to God, or God to be very close to man. It will be very well to give our travelled countrymen their due; but it is not well to magnify their offices at the expense of the regular work of the Church, or to virtually concede that the activity of God depends mainly upon their presence and solicitation. We trust, however, that we are not too critical. There are persons in every community who can be reached only by such itinerant agencies. We do not mean to be wilfully blind to any real good which they can accomplish. Of course they will have a great hearing. If their work shall result in causing multitudes to cease to do evil and learn to do well, and not in merely exciting a transient emotionalism, we shall rejoice most heartily. They are entitled to fair play and righteous judgment.—*Christian Register*, New York.

REUNION OF FORMER STUDENTS OF AIREDALE COLLEGE.—On Wednesday evening, the 13th inst., a meeting of ministers who had studied in Airedale College was held at Anderton's Hotel, Fleet-street. Upwards of thirty were present, amongst whom were the Revs. John Waddington, D.D., of London; Joseph Waddington, of Denton; Lings, of Fleetwood; S. Goodall, of Durham; F. Goodall, of Lowestoft; Harley, of Mill Hill; Rudd, of Lewisham; R. D. Wilson, of London; Lewis, of Norwood; S. S. Dobson, of Bungay; W. Young, of Soham; Roberts, of London; Snaithall, of Chesterfield; Berry, of Bolton; Robertshaw, of Stockbridge; Williams, of Penistone, etc. After tea, Dr. Waddington, the senior minister present, was called to the chair. Letters of apology were read from the Revs. James Parsons, D. Jones, and others. Great pleasure was expressed by the various speakers that such an opportunity of meeting was afforded, and a committee was formed to arrange for subsequent meetings of a similar kind in connection with the annual or autumnal meetings of the Congregational Union. Kindly fraternal greetings were sent to the students at present in the college. There was a long conversation on the present condition and on the prospects of the institution, and cordial good wishes were expressed for its future prosperity. As the next autumnal meetings will be held in Bradford, it was suggested that the meeting of former students should on that occasion be held in the college, a suggestion which met with general approval.

BAPTIST MISSIONARY SOCIETY.—A meeting of a private and social character was held at the Mission House in Castle-street last Thursday evening for the purpose of taking farewell of Mrs. Lewis, so long and honourably known in connection with the Zenana Mission at Calcutta, and who is about to return thither after a temporary sojourn in this country. Mrs. Lewis will, we understand, be accompanied by her daughter, and two other ladies about to engage in mission work. After tea and coffee had been served, the company adjourned to the library, where we noticed the Hon. Sir Robert Lush, Dr. Underhill, the Revs. C. Balhache, Dr. Calross, Edward White, Dr. Cowdy, Dr. Cutter, E. Medley, J. Spurgeon, Dr. Wenger, Messrs. J. Tritton, W. Sands, C. K. Smith, W. Baines, A. H. Haggis, James and John Benham, A. W. Cooke, etc. The Rev. C. Kirtland having offered prayer, Sir Robert Lush opened the proceedings and explained the object of the meeting, and was followed by Dr. Culross, who expressed his best wishes for the safety of Mrs. Lewis and her friends, and the prosperity of the work in which they would be engaged, and his conviction that the energies of the churches would be yet more severely taxed for the supply of men and funds for mission purposes. Mr. Tritton added his congratulations on the re-establishment of Mrs. Lewis's health, and her approaching return to India, whither she would go not merely in response to the call of family affection, but to that of the native womanhood now pining in inglorious seclusion. Dr. Wenger followed with a deeply interesting sketch of the history and progress of female education in India, urging its immense importance in connection with the peculiar social institutions and habits of that country. Mrs. Lewis, who spoke with much modest simplicity, regarded the meeting as an evidence of sympathy with the multitude of Indian women shut up in their homes, which were really wretched prisons. She went on to vindicate the practice of teaching needle and fancy work against the objections which had sometimes been made to it, explaining that the abject degradation of the women rendered it necessary as a means to the introduction of even the most elementary teaching of higher subjects. But needlework is now taught as little as possible, and chiefly by native teachers, the ladies of the mission being thus left more free to impart

spiritual instruction. Mrs. Lewis gave several instances of the success of the Zenana mission, and mentioned that about 2,000 women are now under instruction. Mr. T. C. Parry then contributed some interesting historical information as to the progress of the work, and the Rev. Mr. Morgan gave a vivid description of the social bondage to which Indian women are subject. The Rev. E. Medley dwelt on the superior importance of the influence of the mother—especially in an Indian family—and expressed his belief that no mission performed so much work as the Zenana, at so small a cost. Dr. Underhill gave a vivid illustration of the power sometimes exercised by Indian mothers over their sons to prevent their embracing Christianity, and concluded by some references to the origin of the mission, and to the circumstances of Mrs. Lewis's return to it. The meeting closed with singing and prayer.

THE LATE PROFESSOR NEWTH, OF LANCASHIRE INDEPENDENT COLLEGE.—The announcement of the death of the Rev. Professor Newth will be received with a shock of surprise and regret in the homes of many of our readers. The suddenness of the event has added to the distress of the wide circle of friends, professional and personal, whom Professor Newth had made during his connection of nearly twenty years with the Lancashire Independent College. At the opening of the winter session, three weeks ago, he looked hale and hearty, and, inspired by the encouragement of a full-class, entered with great cheerfulness and buoyancy upon the work of the term. His more intimate friends, however, knew that his health was precarious, and, on symptoms of illness appearing a week ago, he kept his room closely until Saturday, when, encouraged by an apparent improvement in health, he got up. He was shortly afterwards seized with a violent fit of coughing, in which it is supposed he had ruptured a blood-vessel of the brain. His medical attendant, Dr. Dill, was at once sent for, but his aid was unavailing. Professor Newth was educated at Homerton College, and for some time fulfilled ministerial engagements in the Midland Counties. His connection with the Lancashire Independent College commenced in 1857, since which time he has been employed in ministerial and tutorial work in Manchester—his special department of college work being Old Testament exegesis, ecclesiastical history, philosophy, Hebrew, and mathematics. This wide and comprehensive field of instruction his singularly versatile mind and varied accomplishments eminently qualified him to cover. Himself remarkably acquisitive of knowledge, he had the faculty of inspiring his students with a like noble ardour; but very few, excepting his most intimate associates, had fathomed the depth or estimated the range of his peculiar studies. His unassuming nature shrank from parade, and adopting the words of one who knew him well, we are warranted, we believe, in saying, without implying that his field of useful work was in any sense restricted, that he "never had justice done him by casual acquaintances or the popular estimate; there was more in him and he knew far more than was ordinarily got out of him." Quiet, retired, and student-like, though he was in habit, there was, nevertheless, about Professor Newth, not only a genial urbanity which rendered him readily accessible to his students, but he ever manifested an aggressive and discriminating interest in their welfare, and a ready sympathy with their difficulties, which has made its influence felt upon, as his memory is endeared to, a generation of Independent ministers in Lancashire and Cheshire. In his classroom he was an interesting and instructive lecturer, and when more frequently in former times he occupied the pulpit, an acceptable preacher. His loss will be keenly felt, not only by a large circle of personal friends, his old students, and members of his own religious denomination, but by many others outside these ever-widening circles, who had learned by personal observation and report to appreciate the services to intellectual and religious freedom, combined with a very inclusive charity, which he has rendered through twenty years of unostentatious, but hard, constant, and conscientious work in circles singularly impressionable and potential. Professor Newth was in his sixty-fourth year. He has been nineteen years engaged in the professional work of the college, in which he died almost literally in harness.—*Manchester Examiner.* We understand that the funeral of the deceased professor will take place to-morrow (Thursday). There will be a service at the college at eleven o'clock, after which the friends will proceed to the Brooklands Cemetery.

Viscount Amberley's work, "An Analysis of Religious Belief," will be published by Messrs. Trübner and Co. at an early date.

Charles Mackay, LL.D., is preparing a work entitled "Forty Years' Recollections of Life, Literature, and Art."

The new psychological and philosophical quarterly to be called *Mind*, announced some time ago, will begin to appear in January next. Among those who have engaged to contribute to the first number are Mr. Herbert Spencer, Mr. G. H. Lewes, Mr. H. Sidgwick, Rev. John Venn, Mr. S. H. Hodgson, Mr. James Sully, Prof. Flint, of St. Andrews, Dr. M'Kendrick of Edinburgh, and Prof. Lindsay, of the Free Church College Glasgow. The rector of Lincoln will write on the state of philosophical study at Oxford. Prof. Bain will have an article on the early life of James Mill, based on new and special inquiries.—*Athenaeum.*

Correspondence.

"HARECOURT CHURCH DURING THE MINISTRY OF THE REV. A. RALEIGH, D.D."

To the Editor of the Nonconformist.

SIR,—With some surprise I learn that I am credited with being the author of the above publication; will you therefore kindly allow me through your pages to say that I am not the Rev. John Sinclair nor the author. I am also told that others are saying that although not its author, I have some part in it. Unfortunately there are many individuals who are so uncharitable as to judge others by what they are themselves capable of doing; hence I would have preferred not noticing such, but have allowed them freely to unveil their own double characters by talking. However, it has been impressed on me that in present circumstances to notice them would be advisable, by declaring that in the book I have neither part nor lot. And I have to remind my friends that when I have anything to say which I deem worthy of being printed, I shall not be, as I never have been, ashamed to put the name to it,

Yours truly,
ROBERT SINCLAIR.

Highbury, October 26th, 1875.

THE BURIAL QUESTION.

To the Editor of the Nonconformist.

SIR,—The enclosed letter was written to a local paper by a High-Church clergyman at Ely. I forward it, thinking that on account of its liberal tone you may deem it worth a place in the columns of the *Nonconformist*.

Yours truly,
BATEMAN BROWN.

Sir,—The enthusiasm with which the cry of "No Surrender" on the subject of the Burials Bill was received at the Bishop's Conference last Tuesday at Cambridge was unmistakable; and if one were to judge the prospects of the question from the feeling then shown and the speeches then delivered, we might think the graveyards safe for many a year from the foot of a Dissenting minister.

It must be thought that the heroism expressed by some of the speakers and the enthusiasm exhibited could scarcely have been exceeded if the cause had been somewhat greater and the enemy a more objectionable person than the ordinary Dissenting minister. An archdeacon, whose name did not reach me, fancied himself St. Ambrose in the presence of the Roman Emperor, and in most heroic fashion intimated that if the State asked for his body or any other personal belongings, he would freely give them, but the things of God he would never surrender. This tremendous resolution was come to in order to prevent a Christian minister, who has tended one of his flock in life and cheered him in death, from performing over him a burial service and speaking of the hope of immortality in an old churchyard. Surely the resolution was somewhat in excess. Papers and speeches, however, echoed the same strain, the unanimity only being broken in upon by Mr. Rodwell's liberal speech.

I have seen so much of this uncompromising spirit, and of its heroes always accepting a compromise, and I feel so sure that the Burials Bill will pass, that I am almost pained at the idea that such enthusiasm and such unanimity should be wasted; but I am more pained at the tone of the speeches, which too often exhibited a want of perception of justice, and frequently were extremely disrespectful in tone towards Dissenting ministers. There was a tendency to call justice weak concession and to resist all further claims of Dissenters. The churchyards were the incumbents' freehold, and such they were to continue for ever, and if Dissenters must have their ministers commit them to the grave, let them be buried far from the old churchyard in cemeteries set apart for them.

This suggestion seems to me bad indeed. It is bad enough to see the church and chapel looking askance at each other in our town cemeteries; do not let us repeat the mistake in every little village, perpetuating in death the divisions of life. As we have lived together, let us lie down together in the old church to await the resurrection morning.

The incumbents' freehold right remains the same under the proposed bill, subject to the right of parishioners to intervene. He will only be relieved of the necessity of committing to the grave those to whom he did not minister in life, and one is not inclined to think the consecrated ground will be much polluted by the presence of Dissenting ministers, of whom I will say, though I differ from them in opinion, I think they are entitled to a more respectful treatment than they received last Tuesday at the Cambridge Conference.

One could not but admire the enthusiastic heroism of many speakers; one could not doubt their bravery; one was sure that if it came to a fight they would fight; but the necessity of such heroism and the desirability of such fight seems to me to be more than doubtful, and if we want to be heroes and want to fight, we may find a nobler cause than an attempt to deprive good men of the opportunity of ministering in death to those they have tended in life.

I am, Sir, yours obediently,
GEORGE BULSTOCKE.
Ely, Oct. 21, 1875.

To the Editor of the Nonconformist.

SIR,—Under the present burial law Nonconformists suffer great inconvenience, and often have their feelings hurt by being unable, in the great majority of parishes, to bury their dead after their own fashion. Clergymen are also frequently placed in an unpleasant and embarrassing position by having to bury with the rites of the Church those whom they honestly consider to have no right to them. On the other hand, Churchmen would

constantly be having their feelings hurt, and would soon have fair grounds for asserting a grievance, if a change in the law were to permit Nonconformist burials in churchyards, while, at the same time, the present grievance of the clergy would not be removed, and serious inconvenience, complication, and disputes concerning times or jurisdictions would undoubtedly frequently arise.

Here is a coil; but I think there is a third way which will lead out of it. What is that the want of which causes this disturbance? A free public cemetery. This is what Mr. Morgan's bill wishes to make of the churchyard, with great inconvenience, as I have said. But it can easily be provided in another way without causing any heartburnings. Let it be enacted that each parish provide a free public cemetery, at the charges of a rate imposed for that purpose. Let this be used by persons of any or of no religious body, for funerals, with or without a religious service. Let no part of it be consecrated or set apart for any special body; for this would perpetuate the evil of our present rate-paid cemeteries, half-consecrated half not, so that the community is charged for the cemetery of a sect, and the grievous scandals that occasionally arise over them. But if any religious body desires to have a separate cemetery, let the members of that body provide one for themselves. This would not really be throwing any—or very little—more burdens on the ratepayers than Mr. Morgan's Bill; for, as regards keeping up the cemeteries, it is clear that, if the churchyards were made public, they would then have to be maintained out of the rates; not, as they have been since the abolition of Church-rates, by the subscriptions of Churchmen, or at the charges of the curate; and as for the initial cost of purchasing the new cemetery, I would point out that nearly all our old churchyards are becoming unfit for use and overcrowded, so that even now, in almost every parish, fresh land is constantly being bought at the charges of the parish to enlarge the churchyard. Thus the only difference in my scheme is that the new land, being acquired in this way, would not be consecrated as it now is.

Even on such a bone of contention as this, I think I can sign myself

AN (ALMOST) IMPARTIAL ONE.

[Our respected correspondent, who is evidently a strong Churchman, puts his case fairly. But why should there be two places of interment in thousands of small parishes when one amply suffices? and why should the plan proposed in Mr. Osborne Morgan's Bill be so great a clerical grievance in England, when the same plan as an Act of Parliament works so smoothly and without any clerical complaints in Ireland?—ED. *Noncon.*]

To the Editor of the Nonconformist.

SIR,—Although I have entertained Liberation views as long as I can remember, yet, I must confess, I do not sympathise with the extreme views put forth on the above-mentioned subject.

I claim the right of using the parish graveyard, and even the parish church, but I do not object to some restriction as to the service to be performed. If we claim for ourselves the right of performing any service we like we must grant the same to infidels, and tradionarians and politicians and I must confess I should not like irreligious funeral orations delivered in our churches or graveyards. To put it on the lowest ground these would attract crowds of roughs who would do damage to the public property, and would interfere with any other funeral which might be going on in another part of the graveyard, besides leading to discussions for which the graveside is no fit place. We very properly have regulations to prevent obstructions in the streets, whether by street preachers or Punch and Judy shows, and in public parks, and such resorts, there are regulations to secure the public the quiet use and enjoyment of these resorts. Why, then, should there not be regulations as to funerals? The form of service of the Church of England will not do, because it is framed on the assumption that the deceased was regenerated in baptism and is therefore gone to Heaven—which is very mischievous—but a form might be very easily prepared consisting of prayers and portions of Scripture of a suitable but general character, and also portions which might be added at the burial of a pious person. I would allow the whole or any part of this service to be omitted, but nothing to be added; and I think my ministers would be glad not to be expected to say anything complimentary to the dead in the form of an address, as there is a danger of their saying too much on the spur of the moment out of sympathy with the mourners. If the deceased was so pre-eminent in piety as to make an exception desirable, it can be done in the place of worship of the family. The places where Dissenters are compelled to use the parish yard are comparatively few and getting fewer every year, and people who live in out-of-the-way places have to put up with other inconveniences, and must be content to do so.

NONCON.

OUR CITY CHURCHES.

To the Editor of the Nonconformist.

SIR,—The meetings of the Congregational Union have now terminated, and if it be too soon to take a

retrospective glance at the proceedings, it may not be unbecoming to consider any effects that have been produced by them upon ourselves.

It has not been my lot to be present at these gatherings, but I have read the reports in the *Times*; and if I have obtained therefrom any fair conception of the tone of the various meetings, I think that my uneasy feeling can scarcely be designated morbid. I will not criticise the speakers or the proceedings, either in whole or in part. I will only observe on the apparent want of harmony between them and the deepest experiences of my own soul.

As a resident in the City of London proper, I have necessarily had forced upon me the condition of the churches and chapels around me, and I have known something, perhaps, of their state; and if the reasons—I had almost said excuses—that are commonly given, why so many are in an unsatisfactory position as regards the congregations to be found in them, of the facts themselves perhaps there is not much to dispute about, although the same may not be true in relation to the explanations that are given. If by the term "inhabitants of the City" be meant persons of a given social status, then it is quite true that the City is empty on Sunday. But if the expression is intended to refer to souls—souls for whom the Lord of Glory shed His blood—irrespective of the visible envelopments of those souls, then the assertion as to the City being a wilderness on Sunday is not correct.

I will not occupy your space in describing any particular locality—any of your readers can do as I have done—select an area and perambulate the streets and count and observe the people who inhabit them, and reckon up the places of worship within the selected limits. If any of your readers will do this, I have very little doubt but that he will come to a conclusion not very different from mine—viz., that if the people who do live in the City were attendants at the places of worship in the City, those sanctuaries would not present that exhibition of empty benches so constantly complained of.

But many who read this letter will be disposed to smile, and say, "Of course not"—surely it did not need a letter in the *Nonconformist* in order to express such a truism. No doubt there are people enough—but they are of a class that will not, as a rule, put foot within a sanctuary—and even if they did they could not. Could not what?—Who will finish the sentence? who will supply the word, that, however easily it rises to the lips, we do not care publicly to pronounce? None of us particularly like to confess that the money aspect influences our judgment when souls are in question. It does not require much to express a self-evident proposition—but it does require letters in the newspapers and all sorts of influences to bring home to us respectable Christian people—we who are regularly found in our places of worship, and rather plume ourselves upon our religiousness—it does, I say, require a great deal to convince us that there is a reckoning time to come, and that we shall have to account with One who may not be disposed to accept the easy-going sentiments that we encourage one another in adopting. I look upon the hundreds upon hundreds living nigh to me and to whom the House of God is an unknown place, who have never known what it is to see the power and glory of the blessed God in the sanctuary. I think, and say, why is this? Whose fault is it that those dwelling all but at the doors of the sanctuaries are never to be found within them.

I, of course, have heard the replies that are readily given to such questions as these. I know how easily my own heart betrays me into indifference, how constant is the echo, "Am I my brother's keeper?"—how ready to suggest a list of impossible conditions before anything can be done. I know something of this in myself, and I suspect in myself more than I know; I denounce it in myself, and I seem, therefore, to be intolerant of it in others.

Tell me not of unions or organisations—whisper not chapel buildings or Church buildings; let not liturgies, choral services, or any such things, be mentioned. Of these and all such, when suggested for the purposes indicated, it must be said, Ye have been weighed in the balance, and are found wanting. Tell me that a clerk in the Post Office found a spark of love in his heart akin to that which moved his Lord to go to Calvary to make his salvation possible; tell me that he therefore could plunge into a mass of all that is abominable that is designated Golden-lane, and give all he had to bestow in the shape of time and money in order to tell "the old, old story" in the ears and to the heart, it might be of the very vilest of the vile; tell me of the man, who though only in the counting-house of a lime merchant in Thames-street, could give time and money and talent to a like work, and who actually died while preaching, with the words of invitation on his lips. Tell me that young men, only employed in the business houses in the City, have got some heart for those who are perishing, and can carry on preaching and teaching—re-echoing the cry in the same locality. Yet there is room. Tell me that abandoned ones can be got by loving hearts to enter places where prayer is wont to be made—can be interested—can be saved—tell me of this and such like, and then ask me this question—If the people that formed the churches that once met in the chapels which once existed in these neighbourhoods, and are now pulled down and rebuilt

in the genteel suburbs—if these churches had been possessed with a burning, passionate love for souls, such as is the foundation of these operations, would they have abandoned their obligations to fructify the neighbourhood around them? Would they have gone away and left hundreds upon hundreds perishing for lack of knowledge? Ask me such a question as that, and then ask me its complement. If the people who form the communities that do still congregate in the places of worship in the City, if we had the very love of God that led Him to give His Son for the salvation of sinners shed abroad in our hearts, would it be true—could it be true—that the congregations in the City would be dying out? I, for one, say no!—a thousand times no! and while I would cry, Who is on the Lord's side, who I will, though reverently and with bated breath say, "Here am I, Lord, send me." One more sentence and I have done—If the wants of the City of London be at all like this, ought not something of such experiences have found utterance in the late gathering of the Congregational Union.

Believe me, Sir, your obedient servant,

E. G. WOOD.

Cheapside, Oct. 20, 1875.

GOTHIC ARCHITECTURE.

To the Editor of the *Nonconformist*.

SIR,—No one can have read the recent admirable address of the Chairman of the Congregational Union without pleasure and profit. Bravely did he point out the error into which our opponents have fallen, and nobly has he defended our Free-Church principles.

I should like to break a lance with him, however, upon the subject of the adaptability of the Gothic to Free-Church architecture. He complains of the darkened windows and "the dim religious light" in many Gothic churches, but there is not the slightest reason in the world why Gothic edifices should be dark. If they be so it is the fault of the architects and the committees who employ such men.

I can quite understand how gentlemen like our worthy chairman have such a miserable idea of our noble English architecture. They dwell in towns, generally large towns, where the ugliest abortions of "chapel" architecture are to be seen.

Gentlemen who have had little experience in church building imagine, if they subscribe handsomely, they must necessarily have a suitable sanctuary. Nothing of the kind! It would not be far wrong to say that the largest and the most costly churches are generally the most ill-adapted for Congregational worship. In too many cases the son or nephew of a leading man, who has never built a church, is allowed to try his "'prentice hand," the result of which is anything but satisfactory.

If any one would like to see a specimen of our town Gothic they can see it in a new church lately erected in Birmingham, a view of which appeared in the Year Book for 1875, and a more contemptible piece of "churchwarden Gothic" can hardly be imagined! If it had been built fifty years ago, when Gothic architecture was beginning to revive, it could not have been worse. Most of these abortions have had no advice from our noble church-building societies, because the committees were above asking or seeking advice. As a fact, our best Gothic churches are to be found in our small towns and country villages. There, as a rule, the building committees take the greatest pains to make the churches suitable for the wants of the congregation. The roofs are underdrawn and the ceilings wagon-headed, as in nearly all our old cathedrals and parish churches, before the hideous flat roofs were introduced. No heavy stone pillars divide the nave from the aisles, hiding the pulpit from fifty of the congregation. The windows are large, and if there be side galleries, they are raised by gables into the roof, affording more light, and the transepts, if any, are wide and shallow.

Yesterday I was viewing a beautiful new church at Hollywell Green, near Halifax, which has lately been erected at the sole cost of two of our manufacturing princes. As I gazed around at the large and spacious windows, affording abundance of light, I would gladly have had our dear friend our Chairman by my side that he might have witnessed with the same delight the perfect adaptability of the church for Congregational worship. But this is only one out of hundreds of churches that might be named, which have lately been erected, which are well suited for Divine worship according to Free-Church principles.

As the best and newest specimens of the two styles of architecture, let my friends view the City Temple and Christ Church, both costing about the same sum of money. The finest classic and the huge "warehouse" is laughed to scorn by nearly everybody. Christ Church is Gothic, and it is, although unfinished, one of the noblest churches that adorn the metropolis of the world.

I am, Sir, yours truly,

A FREE CHURCHMAN.

Bradford, Oct. 14, 1875.

DRUNKENNESS ON BOARD EMIGRANT SHIPS.

To the Editor of the *Nonconformist*.

SIR,—Will you allow me, through the medium of your widely-circulated paper, to call attention to a matter which is of no little importance to intending emigrants

to Australia? I allude to the prevalence of intemperance on board so many of the ships which find their way hither. I am sure the extent to which this habit prevails is not generally known in England, and most certainly parents and guardians who send away their young men to our colonies cannot be aware of the dangers to which they are exposed on the outward voyage. The fact is, a large number of passenger ships are simply floating hotels, without even the safeguard of police supervision; and, wines and spirits being placed on board free of duty, are supplied to the passengers at a much lower rate than they can be obtained in England. Let it not be forgotten, either, how great are the inducements to drink during the long and weary days which are often passed on shipboard, and especially while enduring the heat of the tropics. Many a young man who has left his home with bright prospects, and who might have been a source of comfort and pride to his relatives and friends, has landed in Australia a confirmed drunkard, and, instead of becoming a useful and respected colonist, has only helped to swell the ranks of our paupers, criminals, or lunatics. Many years have elapsed since I left England in company with a large number of other young men, but I have not forgotten the drunkenness on board our ship, or the melancholy position to which some of our profligates were reduced on our arrival. Some time afterwards I saw one of them, who had been provided with a splendid outfit and lots of pocket money, standing in the felon's dock charged with horse-stealing, and heard him sentenced to two years' imprisonment.

A similar occurrence took place this week. A young man, who, I am told, is the son of highly respectable parents in Manchester, arrived here about a fortnight since as first-class passenger, continued after landing the same vicious habits which had been indulged in on shipboard, and soon squandered away all his money. He subsequently paid a visit to the port, went on board the ship by which he came, and took the opportunity of appropriating a gold watch and chain belonging to the mate. He was soon apprehended, and being summarily convicted before the police magistrate, was sentenced to six months' imprisonment. I could mention many other cases which have come under my own notice, but this would only make my letter unreasonably long.

Other dangers, inseparably connected with the drinking practices referred to, ought not to be lost sight of: I mean those which more immediately concern the safety of the ship and its living freight. I firmly believe the peril of the deep from this source are far more to be dreaded than stormy winds or crazy ships. I well remember our captain once getting into a towering passion, and threatening not to sell any more intoxicating drinks, because some of our inebrates had been distributing it among the sailors and making them drunk! For one or two days the sale was checked, but the business being too profitable to be given up was soon resumed, and kept up as long as the funds were forthcoming.

All honour to the noble-minded efforts of Mr. Plimsoll on behalf of our sailors, which I am happy to see from our latest telegrams have been crowned with success. I heartily wish some other philanthropist would exert himself in like manner to get rid of the monster evil to which I have so imperfectly directed your notice. I am sure you will agree with me that a traffic so disastrous in its results ought not to be continued.

It is totally unnecessary, as all those who are likely to need stimulants can easily provide themselves with a supply before they leave England. I do hope my letter will be read and duly considered by all those who have friends or relations about to leave their native shores. If it should have the effect of directing any to the exercise of greater caution in the selection of ships, I shall feel quite repaid for my trouble. Apologising for the length of this letter,

I am, Sir, yours respectfully,

W. HITCHCOX.

Glenelg, South Australia, Aug. 11, 1875.

A new daily paper is in contemplation for London, under the title of the *Daily Express*.

A company, with a capital of 300,000*l.*, has, it is said, been formed to carry on the printing and publishing business of Messrs. Virtue and Co., City-road and Paternoster-row.

THE SACRED HARMONIC SOCIETY has issued its prospectus for the forty-fourth season at Exeter Hall. The season will open on Friday, Nov. 26, with a performance of Mendelssohn's *Lobgesang* and Mozart's *Requiem*. In addition to those works annually looked for, there will be performances of Handel's *Deborah*, Beethoven's *Mass* in C, and *Mount of Olives*, Handel's *Samson*, Haydn's *Seasons* (on the anniversary of the composer's birth, March 31st), and a selection from the lesser known works of Handel and other composers. Engagements have been made, or are in progress, with the following principal vocalists, to appear at the society's concerts during the season: Mesdames Lemmens-Sherrington, Edith Wynne, Levier, Nouver, Patey, Elton, Enriquez; Messrs. Sims Reeves, Vernon Rigby, E. Lloyd, Fabrini, Cummings, Guy, Lewis Thomas, Wadmore, and Foli. Sir Michael Costa will conduct the performances as usual, and Mr. Willing presides at the organ.

Epitome of News.

The Queen and court are expected to leave Balmoral towards the end of next month, and return to Windsor Castle. Her Majesty will, it is understood, pay a visit to Germany next year.

Mr. John Brown, farmer, of Crathie, father of John Brown, the Queen's attendant, was buried on Thursday in Crathie Churchyard. Her Majesty and Princess Beatrice attended the funeral, and followed on foot the coffin to the hearse, which, from the nature of the roads, could not be got very near the house of the deceased. When the hearse moved off towards the churchyard, the Queen returned to the house of mourning, and stayed for some time with the bereaved widow. Most of the members of the court attended the funeral. Four of the deceased sons are in the Queen's service.

The present term at Oxford will, it is said, conclude Prince Leopold's academic career.

Prince Leopold on Monday attended at Guildhall and formally took up the freedom of the City. The ceremony was held in the Library, in the presence of the Lord Mayor, sheriffs, aldermen, and members of the Common Council. The Chamberlain, in addressing his royal highness, remarked upon the fact that the present was the only instance in the history of the City in which all the sons of the reigning sovereign had recorded their names upon its municipal roll. The prince replied, referring to his intimate connection by family tradition with the corporation of London, and bearing witness to his appreciation of the honour of being associated with the long list of illustrious men who had from time to time taken up the freedom of the city. After the ceremony the prince was entertained at luncheon.

The King and Queen of Denmark, with the Princess Thyra, are shortly expected on a visit to the Princess of Wales at Sandringham.

The marriage of the Hon. G. S. Douglas Pennant, eldest son of Lord Penrhyn, and member for Carnarvonshire, with Miss Gertrude Glynne, daughter of the late Canon Glynne, rector of Hawarden, and niece of Mr. Gladstone, was solemnised at Hawarden Church on Thursday. Mr. Gladstone was present at the ceremony, after which the Hon. Mr. and Mrs. Pennant left for Baginton Hall, Warwickshire, the seat of Mr. Bromley-Davenport, M.P.

Sir James Hill, the Chief Charity Commissioner, was returning from the continent, where he had been spending a portion of the vacation, when he was taken ill at Folkestone, and died there on Saturday rather suddenly, from heart disease.

Remaining for twenty-five years at the head of the list of undergraduates of Oriel College at Oxford, the Right Honourable Mr. Goschen, up to Wednesday last, had refrained from taking his B.A. degree; on that day he was admitted to the two degrees of B.A. and M.A. at once. But his delay in graduating was not owing to any religious test.

Mr. Plimsoll, M.P., writes to a friend in Derby that he is about to visit the Black Sea ports to inquire whether the British consuls there have received better instructions than those in the North of Europe for preventing the loading of grain cargoes in bulk.

The Earl and Countess of Derby, Count Münster, the German Ambassador, and a number of guests who are at present staying at Knowsley, paid a visit to Liverpool on Wednesday, and lunched in the afternoon with the Mayor. In the course of the day Count Münster was presented with an address from the German residents of the town.

The writ for the South-West Lancashire election is expected to be issued on Friday next. The Liberals have not yet made any movement for opposing Colonel Blackburne, and it is thought they will not contest the seat.

On Thursday the directors of the Bank of England raised the rate of discount from 3½ to 4 per cent.

The whole of the Conservative candidates for municipal representation at Wigan have been disqualified by the neglect of a simple formality prescribed by the Municipal Elections Act, viz., that the nomination papers must be handed in either by the candidate himself or by his proposer or seconder. In this case the nominations were handed to the town clerk *en bloc* by the Conservative registration agent, and they have consequently been rejected.

The civic authorities have, "for obvious reasons," determined not to invite the Ministers of Honduras, Paraguay, and Costa Rica to the banquet of the 9th of November.

Mr. Russell Gurney, the Recorder for the City of London, in charging the grand jury on Monday, at the Central Criminal Court, went very fully and minutely into the case of the brothers Wainwright, characterising it as one of the most remarkable he had heard of in his long experience.

The Rev. Isaac Hanks, for many years minister of the Independent Chapel, Silver-street, Malmesbury, fell down dead in his pulpit on Sunday night just as he had given out his text, which was, "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?"

At the entrance examinations at the Queen's College, Galway, on Friday, the number examined was seventy, being by far the largest number examined for matriculation since the establishment of the college.

Mr. Stansfeld was present on Monday evening at the annual distribution of school prizes and certificates to the children of the Public Elementary Schools of Croydon, and spoke with entire

approval of the School Board scheme of instruction employed in that town, commanding its universal adoption as calculated to promote the work of national education in the most effective manner.

At the autumnal conference of Unitarians of the West of England, now being held at Plymouth, the association expressed their abhorrence of the Admiralty instructions with respect to fugitive slaves, and congratulated the country on the withdrawal of the circular in obedience to the demand of an indignant nation.

Reports were presented to the Metropolitan Asylums Board on Saturday at the meeting in Spring-gardens, showing that fever, and especially scarlet fever, is again increasing among the poorer classes of London.

The recognisances of Alexander Collie were estreated at a quarter sessions of the peace held at the Guildhall on Saturday.

On the Great Eastern Railway Company's steamer Zealous arriving at Harwich from Rotterdam last week with 351 sheep, the whole were ordered to be slaughtered, as one was found to be affected with the foot-and-mouth disease.

The Corporation of Liverpool have determined to apply the Artisans' Dwellings Act to a low district of the town. The removal of the old dwellings will cost 92,000*l.*, but about 30,000*l.* is expected to be obtained for the building sites.

On Wednesday, at the Southern Police-court, Dublin, a solicitor, named Ford, was summoned to show cause why information should not be laid against him for having destroyed or concealed certain wills made by James Egan, deceased. The will discovered bequeathed 200,000*l.* to Cardinal Cullen for the Roman Catholic Church. It is now disputed. The case was adjourned for a fortnight.

On Thursday a poll was taken in the Ward of Cordwainer for the election of an alderman in succession to the late Mr. Paterson. Mr. G. S. Notage was returned, having secured 162 votes against 131 recorded for Sir John Bennett.

The triennial election of members of the Hebdomadal Council of Oxford University has resulted in a victory for the Liberals, who, though expecting a defeat, have carried five of the nine seats which had to be filled, and thus maintain their majority in the council. Canon Liddon was one of the defeated candidates, and Professor Jowett—for the first time—one of the elected.

Some Nonconformist citizens having taken objection, as savouring of sectarianism, to the appointment of certain bishops as *ex-officio* governors of the proposed University College at Bristol, the sub-committee of that projected institution has undertaken, in order to meet the objection, to advise the addition to the board of representatives of educational institutions in the district connected with the various Nonconforming bodies.

Mr. Childers, M.P., presided over a numerously-attended meeting of Turkish bondholders, held at the City Terminus Hotel on Tuesday. Resolutions were passed instructing the Council of Foreign Bondholders to take such steps as might be deemed advisable, declaring that no negotiation should be proceeded with which did not in the first instance protect and guarantee to the respective bondholders their special rights, and calling upon the Government to take the matter in hand.

During the half-year ending the 21st August last the sales of the Civil Service Supply Association reached a sum of 440,000*l.*, and the net balance in favour of the association at the end of the six months was 9,555*l.*

The Executive Committee of the Grand Lodge of Good Templars, in July last, addressed a letter to Cardinal Manning, with a view to obtain the sanction of the Pope to Roman Catholics becoming members of the Good Templar Order. In an interview with the chief officers, the Cardinal expressed his sympathy with the order, but held out no hope that such sanction would be conceded.

The oyster famine continues. The oysters of the Colne Fishery Company are now priced at 1*l.* per bushel. Twelve years since they stood at 38*s.* per bushel.

On the 19th inst., Sir Charles Wheatstone died at Paris. His name is associated most closely with the introduction of the electric telegraph and improved systems for using the electric current for the communication of thought through space. For forty years his attention has been devoted to this inquiry.

At the Stonehouse County Court, a few days ago, two men belonging to the ship Sunbeam, detained at Plymouth in July last as unseaworthy, recovered 10*l.* each and costs from the captain for illegally imprisoning them.

The Court of Common Council has resolved to postpone widening London Bridge until an opinion has been obtained from the law officers of the Corporation as to whether the work can be carried out without a special Act of Parliament.

Under the presidency of Sir Sydney Waterlow, M.P., an extraordinary general meeting of the shareholders of the Improved Industrial Dwellings Company has been held at the Mansion House, with the object of raising additional capital. The present condition of the company's affairs is, according to the statement of the chairman, "much better than his most sanguine expectations when the company started." The motion to raise more capital (250,000*l.*) was unanimously agreed to.

A report, presented to the Commissioners of Sewers by Dr. Sedgwick Saunders on Tuesday, states that in the very centre of the City of London, where building land commands an almost fabulous price, there are at present no less than 478 houses,

containing 1,116 rooms, and inhabited by 4,315 persons, absolutely unfit for human beings to live in.

Negotiations are now in progress for the freeing from toll of another bridge on the Thames, and three on the River Lea.

Professor Henry, of Washington, has telegraphed to the Astronomer-Royal the discovery of a new planet of the tenth magnitude.

On Wednesday there was a harvest celebration at the Crystal Palace, which combined an effective and appropriate decoration of the building with a grand choral performance, wherein nearly 4,000 trained voices took part, selected from the principal musical societies and church choirs of the metropolis and its suburbs. Spite of the rain there were some 14,000 visitors. The celebration is to be repeated to-day.

The *Daily News* publishes a letter from a member of the Arctic Expedition on board the Alert. It contains an account of the voyage from Upernivik to the Carey Islands. On the 23rd of July the expedition met with its first accident. The Alert went ashore. She sustained no injury, however, and was got off as soon as the tide rose. Very little difficulty had been experienced with the ice, and everybody was in hopes of reaching the Pole. The expedition is not likely to return before the end of 1877.

Mr. Gladstone will distribute the prizes to the students in a group of five Science and Art Schools, at Greenwich, on the 11th of next month. It is said that the ex-Premier's address will comprise a statement of his latest views on the education question.

The twenty-eight men charged at Callan Petty Sessions with sacking Father O'Keeffe's house were on Wednesday committed for trial. Bail was refused. On the decision being announced, the mob inside and outside the court-house yelled and hooted in a frantic manner; and when the prisoners were brought out and placed on the cars for conveyance to Kilkenny Gaol, matters appeared so threatening that it was deemed necessary to take an escort of some sixty men of the 100th Regiment for about two miles out of the town.

Mr. Robert Ingham, Q.C., who represented the borough of South Shields in Parliament for many years, and was its first representative after the passing of the Reform Act, died on Friday at Westoe, near South Shields, in his eighty-second year. Mr. Ingham, who was a Liberal in politics, retired from Parliamentary life seven years ago.

At a public meeting called at the instance of the Ladies' Temperance Prayer-Meeting some time ago in Glasgow, and presided over by the Lord Provost, a committee was appointed to open "British Workman public-houses without drink" throughout that city. Since then the committee has opened one house in the Gallowgate, which is fitted up with great taste and comfort, and has proved a success.

The Balaklava commemoration at the Alexandra Palace on Monday attracted about 20,000 persons to the palace. There was an exhibition of relics of the Crimean campaign, and at one o'clock a "Balaklava trophy" was unveiled in the Great Hall. In the afternoon about 120 survivors of the Light Brigade were entertained at a banquet, which was presided over by Colonel White, of the 17th Lancers, who was supported by Sir George Wombwell, Lord Tredegar, Colonel Trevelyan, and a few other officers, and by the Baron de Grancy, Military Attaché to the French Embassy, who, in the uniform of a Chasseur d'Afrique, took his seat on the right of the chairman. On the other side of the baron was the Commandant Canavro, Naval Attaché to the Italian Legation. Sir Edward Lee, in proposing "The survivors of the Six Hundred," maintained that the deed of arms at Balaklava was "above all Greek—above all Roman fame." A blunder it might have been, but one rich in the noblest traits of soldiership, in valour impetuous, in fortitude uncomplaining, in devotedness sublime. After the banquet there was a military concert, and at night there was a display of fireworks in the grounds. The officers who were engaged in the battle of Balaklava celebrated the anniversary by a dinner at Willis's Rooms, at which Lord Lucan presided. Lord George Paget, in proposing the health of the chairman, said that he could not reconcile it to his feelings to attend the banquet at the Alexandra Palace, because the officers of the Heavy Brigade were not invited.

The Prince of Wales, on his way to India, has been brilliantly entertained by the Khedive at Cairo, and has witnessed an illumination of the Pyramids. He has embarked at Suez for Bombay. The preparations for the reception of the prince are progressing rapidly. Rajahs are daily arriving from various parts of India in order to welcome his royal highness.

POORIDGE.—Children almost invariably dislike porridge, which is the more to be regretted as there is no kind of food that will more surely build up a strong and healthy frame. That it is an unreasonable prejudice is often shown by the fact that the child who apparently loathes its basin of porridge will, when grown up to man's estate, esteem it the greatest luxury. Some parents apply the rod in such cases, but it is a pity when children's food has to be whipped into them. Rather let the best of all sauces, hunger, give them a relish for what would otherwise be distasteful; and occasionally, by way of variety, substitute stale bread, scantily buttered, with weak, half-cold tea, insufficiently sweetened, and if that does not bring the little rebel to appreciate his porridge, try something even more uninviting still.—*Agricultural Gazette*.

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SCHOOL BOARD FOR LONDON. FINSBURY DIVISION.

The following is a SECOND LIST of the names of Gentlemen who, though holding widely divergent opinions on many matters, heartily concur in supporting Mr. WILKS' Candidature for the School Board for London, and have consented to form a GENERAL COMMITTEE for promoting his return.

Chairman—Sir Sydney Waterlow, Bart., M.P.
Treasurer—George Wills, Esq.
Hon. Secretary—E. J. Harry, Esq.
Bankers—City Bank and Branches.

Allon, Stafford	Haslam, Rev. B.
Atkins, Robert	Heseltine, Wm.
Bach, Guido	Hearie, S. P.
Buckell, F. J., M.B.	Ierison, Rev. Henry
Bremner, J. C.	Ivory, Jno.
Bernard, Jas. F.	Jeremy, W. D.
Dyford, Wm.	Jellicoe, Jno.
Bartram, R.	Judd, Chas., F.R.A.S.
Boyle, Rev. Joseph	Jecks, W. J.
Bailey, H.	Jennings, Angus
Buzacott, Rev. A., B.A.	Johnston, Rev. J.
Burroughs, W.	Kent, William
Bull, W. Evans	Knight, —
Berger, J. G.	Kenward, H.
Bullman, —	Keith, L.
Balch, J.	Lawrence, Jas.
Bannister, Geo.	Leech, J.
Baker, Wm.	Leonard, Henry Selfe
Bedells, C. K.	Laidlaw, Wm.
Barnes, J.	Livett, Jas.
Bruce, Dr.	Mee, George
Bowman, R.	Mardon, Mark E.
Catling, Chas.	Miller, M.
Coupland, W. C.	Medcalf, J.
Clemente, Chas.	Marshall, Rev. T. L.
Clarke, H. Forbes	Mansell, George
Collings, J.	Murray, W. M.
Charlier, J. C.	Muller, H. C.
Chambers, Francis	Miles, —
Chalfont, H. E.	Muirhead, John
Chick, —	Mallam, Benjamin
Cox, Joseph	Marks, Professor
Caskie, Dr.	Nobbs, John
Dodd, J. H. J.	Newton, Thomas
Domoille, W. H.	Pearce, Robert
Dodd, John	Payne, A.
Dean, Rev. Peter	Palmer, John
Dobson, Thos.	Rider, W.
Davidson, Ellis A.	Reeves, Robert
Dormer, M., D.D. of L.O.G.T.	St. Clair, George
Fairhurst, J.	Saul, John
Fleming, Rev. Jas.	Sutton, Dr.
Flint, F. L.	Shayler, Joseph
Fowler, Herbert	Scottar, G.
Ferrier, C. A.	Stevens, James, B.A., LL.B.
Ferguson, A. C.	Swainson, William
Farniloe, G.	Smith, Frank M.
Forre, F. W.	Smith, Rev. Mathew
Geard, Thos.	Suricow, T.
Geard, Charles	Shaen, William
Garrett, W. H.	Turton, James M.
Gwyther, Geo.	Tidmarsh, James
Gwyther, S. H.	Thomas, John
Green's, A.	Turner, F.
Gillet, Geo.	Upton, Professor, C.B.
Groom, Ger.	Vine, John
George, John B.	Wilson, —
Gardiner, J.	Weedon, Charles
Green, —	Wilks, Harry
Hadrill, H. J.	Wallis, W.
Horrell, G. T.	Wade, J. M.
Hindley, Frk.	Wade, Wm.
Haggis, Alfred H.	Webber, C.
Hunter, Rev. Thomas	Wilson, R. K.
Hasell, Wm.	Webster, Jas.
Huggins, Wm., F.R.S., LL.D.	Wilkins, H. W.
Huxley, Profess'r, F.R.S.	Young, Rev. J., D.D.
Heuty, Geo., M.D.	Yates, Charles
Holder, Rev. W. I.	Young, James
Holiday, —	Yarrow, Dr.
Holmes, William	
Hair, R.	
Hammond, —	

The ELECTION will take place on the 29th NOVEMBER NEXT. Gentlemen willing to join Mr. Wilks' Committee will oblige by sending their Names and Addresses to

E. JOHN HARRY, Hon. Sec.

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The Nonconformist.

WEDNESDAY, OCTOBER 27, 1875.

SUMMARY.

THE further prorogation of Parliament, according to custom, to Dec. 15—when, of course, the formality will be repeated—is only worth mention as directing our thoughts momentarily to the next session. It will not now be long before the members of the Cabinet meet in Downing-street to compare notes. We can hardly suppose their deliberations will be other than placid, though it is possible that the uninitiated majority may be curious to

learn the true history of the now "suspended" fugitive slave circular. So far as we know, not even the most daring "own correspondent" has as yet revealed to country papers the forthcoming policy of Her Majesty's Ministers, before they have met again in a body since August last. Perhaps the public don't care for such fictions, or the imagination of the writers is at fault. We all know, however, that a Merchant Shipping Bill is on the stocks, waiting to be launched, and that some other remains of last session will have to be taken up. We may, however, suppose that the Prime Minister is cogitating the programme of next session at Hughenden Manor. In all their recent speeches—and they have been few—Cabinet Ministers have been reticent and oracular. They float on the top of the sleepy billows, fearful apparently lest their voices should ruffle the surface. Whether this profound calm will be disturbed as the session approaches, who can at present say?

The Chancellor of the Exchequer has been foremost among the speakers of the week, but that fluent minister has said little that can attract public attention. An apology for, rather than a defence of, his friendly societies legislation was the greatest novelty of his latest addresses. Mr. Gladstone has been dining with his cottage tenants—carving the joints for them, we are particularly told—but his brief speech was limited to suitable social topics; the right hon. gentleman maintaining in a genial mood "that although there is a great and diversified society, presenting every possible variety of character and condition, yet still the inhabitants of this country, each of them retaining to himself the freedom of his mind and thoughts, do, notwithstanding, form one body, united to one another in interest and in affection." Conservative M.P.'s in their speeches generally repudiate the fugitive slave circular; laud the present Government for their efficiency and popularity; express doubts of the value of the Agricultural Holdings Bill; urge the necessity of "pegging away" in the matter of local taxation; and some even appear to sigh for a better organised Opposition. On this point Sir Henry James, in his review of the last session at Taunton, was quite desponding. He thinks there is little hope of consolidating the Liberal party if extreme reformers are so clamorous, but he consoles himself with the belief that the Tories though in office are not in power. Viscount Maude, in a less depressed mood, predicts that when the Liberal party display the energy, discipline, and self-denial they are capable of, and which they have so often shown before, they will come to the front to commence a new era of Liberal policy, and to lead the way in a new path of progress. But the "Liberal policy" has yet to be formulated. The flag must be unfurled before the army can march. Several Opposition members have taken occasion to renew their adhesion to Mr. Osborne Morgan's Burial Bill—on which there will probably be exciting debates next session—and one or two refer to disestablishment as a question which must have a place in the next Liberal programme. Mr. Pennington, M.P. for Stockport, thinks it will come early; Sir Henry Hoare, who is a candidate for Cheltenham, does not expect the change in his time. But Liberationists in general will work on without troubling themselves with vain speculations.

The severe gales and heavy rains of last week were very disastrous on land and sea. Many parts of the country were for a time inundated by the floods. In the South at Teignmouth, Dawlish, Newton Abbot, Torquay, and Brixham boats were rowed about the streets; in the Midland districts the Trent Valley was turned into a huge lake, and the overflow of the Don formed a sheet of water some fifteen miles in length. The destruction of property in many places was very great, and railway communication was interrupted. At Nottingham, some three thousand houses were inundated, fifty factories stopped, and in consequence of the bursting of a watercourse and the flooding of the streets, a vehicle was overturned and nine persons were drowned. This is but one of many fatal casualties. The gale was felt with unusual severity in the North Sea, some vessels being driven sheer across that broad expanse of water by its violence. All along the coast, from Wick to Yarmouth, there have been numerous shipwrecks, and a serious loss of life, notwithstanding the gallant efforts of the lifeboats at the various stations.

Political excitement in France is on the increase. It has been stimulated not a little by M. Rouher's audacious speech at Ajaccio, Corsica, declaring that the nation will not accept the Republic as a definitive form of Government, glorifying the policy of the Bonapartist party, and reflecting on Marshal MacMahon's antagonism to it. Such an

address emanating from a Liberal would have brought on a prosecution, but the Government have contented themselves with cashiering the Mayor of Ajaccio for attending the meeting in an official costume. The frequent announcements that the Government are unanimous in their policy create suspicions. M. Buffet is clearly resolved that the coming elections shall be managed in the interests of the Conservatives. He would prefer a reactionary to a Liberal majority. Hence his resolution to have smaller and manageable constituencies. His Left Centre colleagues are reluctantly dragged along by the Minister of the Interior, who would be ousted at the coming meeting of the Chamber if his opponents knew what would follow.

The Emperor William has returned to Berlin greatly charmed with his visit to Milan, overwhelmed at the warmth of his reception, but not improved in health. The Prussian correspondent of the *Times*, in alluding to the meeting of the two monarchs, says that Germany celebrated the interview with no less fervour than Italy, and that the sentiments evoked are the more sincere because they are based on exceedingly practical considerations. The idea that the ecclesiastical policy of the Italian Government is resented at Berlin, as being too lenient towards the Church, is, the writer declares, erroneous. He traces the revulsion of feeling which has made the German name so popular with the Italians to the conviction that solid peace has now been established between them and the Teutonic race, that their eastern frontier is safe from invasion, and that the intellectual and moral benefits which will accrue to both will more than compensate for the injuries inflicted on each other during many centuries. The visit was, as the Emperor William says, an historical event.

King Louis of Bavaria has taken the bull by the horns. He has refused to accept the resignation of his Ministers or to receive the plain-spoken address of the Ultramontane majority of the Chamber of Deputies, which is adjourned *sine die*. His Majesty orders his decision to be placarded all over the country. But the Diet will ere long have to vote the supplies, when another crisis will probably arise, unless the majority discover that their offensive policy has been disastrous for their own interests.

The Carlist cause seems at length near a collapse, and the Alphonist Government at Madrid are so confident on the subject that they have not hesitated to summon the Cortes and assume a firm attitude towards the Vatican. It is said that the young King, accompanied by General Jovellar, will at once go to the North to head his forces in a final campaign. There are differences in the Carlist War Committee of Navarre relative to the continuance of the struggle, money not being forthcoming, though the majority are against submission. But the end cannot, apparently, be far off. "The best chiefs of Don Carlos—Dorregaray, Saballs, Gamundi, Mendiri, Egana, Alvarez, &c.," are (says a correspondent of the *Times*) refugees in France in disgrace, or under arrest in Spain. The Basque Provinces and Navarre, with the exception of the pugnacious fanatics and mercenaries who compose the army, long for peace. The devastation of their lands, the burning of their villages and farm-houses, widespread mortality and physical suffering, exile and ruinous contributions, have at last brought home to them the error they so recklessly committed when, in the midst of prosperity and municipal liberties which made them the envy of the rest of Spain, they wantonly threw away so much happiness, and plunged into a capricious and inexcusable war. Exhausting conscriptions in the Basque provinces and Navarre have been unable to raise to more than 30,000 men the Carlist army, weakened as it has been by desertions and the retreat of entire battalions across the frontier into France. On the other hand, the exertions of the Spanish Government to bring overwhelming forces against its formidable opponent are being crowned with success." The triumph of the Alphonists could only be now frustrated by a Federalist rising in Spain, which is said to be really threatened.

THE LATEST NEWS FROM CHINA.

We are not sorry to revert, after but a short interval, to the Chinese question. It is no longer a diplomatic dispute, for, in that sense, it has been settled. That there will long continue to be a divergence in feeling, in purpose, and in policy, between the Government of China and that of the United Kingdom must be accepted, we fear, as a moral certainty. The ends of the one do not correspond with those of the other, nor can it be reasonably anticipated that, for a long time to come at

least, anything approaching to an *entente cordiale* will be established between them. There is no obvious necessity, however, for this difference of national idiosyncrasy finding formal expression in the intercourse between the two Governments. At any rate, such difference as had obtained within the last two years, and had resorted to diplomacy with a view to test its width and strength, has been wiped off the slate. Theoretically, China and England have come to an agreement which, so far as it is sincere on both sides, largely diminishes the danger of future disputes.

Mr. Wade, the British Minister at Pekin, has communicated with the Foreign Office at home very much in the sense which but a few days ago had been sanguinely expected by Lord Derby. His telegram of Oct. 18, published in the English papers on the following day, intimated that the Government at Pekin had conceded to him all the guarantees which he had deemed it right to demand. In the first place, satisfaction as ample, perhaps, as could have been desired has been promised in reference to the murder of Mr. Margary. The *Pekin Gazette* has already made known to the people of China that the Imperial Government has appointed a High Commissioner to investigate the circumstances under which Mr. Margary lost his life, and has directed the attention of the official classes to the clause in the treaties which confers on foreign consuls a right to give their countrymen passports for the interior of the empire. The Government, moreover, has undertaken to send an official representative to England, bearing with him a letter of apology for the Yunnan outrage. Meanwhile, Messrs. Grosvenor and Baber are to be escorted across the empire to the frontier of Burmah, to watch the proceedings of the investigating commission in reference to that affair, and to see to it that justice is done to the assassins of our unfortunate countrymen, if they can be found and convicted. Certain concessions have also been made in favour of trade. Mr. Hart, who is the Inspector-General of Customs to the Chinese Government, has been instructed to report fully upon the taxation of foreign trade, and when that has been done, a competent Chinese officer will be appointed to confer with a British official on the regulation of the frontier traffic between Burmah and China. "No new trade convention," we are told, "has been contemplated, and no convention would be operative if negotiated by one minister single-handed. It must be accepted by all foreign representatives alike." The gist of these concessions may be summed up in a few words—namely, such reparation as can be given for the Yunnan murder, and such negotiation for the purpose of hereafter insuring a settled and regular trade with the interior of China, as may consist with the long-established traditions and customs of Chinese Government.

We shall not attempt to discuss over again the validity of those rights which have just been conceded, nor the bases of international morality upon which they are founded. We will assume, for the present, that the treaties we wrung from China by dint of military conquest have justified all the demands which have been insisted upon by our Minister at Pekin. There are, however, one or two points on which we are happy to express unusual gratification. It cannot, we think, be denied that the tone of our diplomacy with Eastern Governments has been very much changed for the better of late years. Our ministers at foreign stations are evidently less anxious than they once were to carry into effect what used to be described as "a spirited foreign policy," and are more intent on proceeding to the ends they desire to accomplish with as full a consideration of the rights and feelings of others as the dictates of justice may require. Mr. Wade has evidently done his best to present the demands of the English Government upon that of China in the least offensive aspect which they would admit of. He has had to override many prejudices, and, no doubt, to show that he knew how to dispose of the keenest diplomatic subtleties. But he has contrived to do this without giving offence, and it is clear that he must have resolved to exercise unwonted patience and forbearance, lest his purpose to avoid, if possible, a third Chinese war should be frustrated by any lack of caution in his own mode of procedure.

Another feature of the circumstances surrounding the recent Chinese difficulty well calculated to give pleasure, is the part which has been played by the leading journals of this country. We well remember the time when boisterous bumptiousness used to be regarded as identical with patriotism, whenever there chanced to be temporary discordance between any foreign Government and our own. It was notably the case during the last Chinese war,

and in the days of uncertainty which preceded our war with Russia. Indeed, the temper of Englishmen generally in dealing with foreign nations whose views and policy differ from their own, is naturally somewhat brusque, and ordinarily finds exaggerated expression in our newspapers. We rejoice to observe that such has not been the case as regards the late Chinese affair. There has been no hounding-on of the multitude. There has been no eagerness evinced to cut with the sword the tangle of interests involved. China has been thought of as well as England. The habits of its people have been considered. The necessity for almost unweared patience has been admitted. The superiority of gentle methods of pursuing national objects over those which involve the employment of force has been assumed, tacitly or expressly, and the violence both of speech and action commonly required by foreign traders of the Government by which they are represented has met with little sanction here. The change is very great, and, we may add, is very gratifying. It brightens our hopes of the future, and it leads towards the conclusion that, after all, trade will be compelled to submit to those moral restrictions which are applied to all other departments of human interest.

PROFESSOR FAWCETT ON EDUCATION IN THE RURAL DISTRICTS.

IN the course of his address at the opening of the winter session of the Birmingham and Midland Institute, Professor Fawcett dwelt at some length upon the education of the children of agricultural labourers. Referring to the arguments of those who object to a resort to compulsion in the case of these children, he showed that they involved an irreconcilable discrepancy. "For," he asked, "what do these excuses amount to?—what is the dilemma in which those are placed who resort to them? Either the agricultural labourers are not worse off than those who are employed in other branches of industry, and then there is not the slightest reason why their children should receive less education than the workmen's children of this and other towns; or, if it is urged that the agricultural labourer is in a condition of such deplorable poverty that he cannot afford to allow his children to go to school—then if this is the plea which is advanced to justify the perpetuation of ignorance in the rural districts—some economic considerations of a very grave character suggest themselves." If it is attempted to escape from this dilemma by admitting that the farm labourers are paid lower wages than other workmen because the profits of farming are smaller than those of other industries, Professor Fawcett points to the fact that in some of the northern counties the agricultural labourers are actually as well paid as the workmen in towns, and he suggests the inquiry why those of the southern counties are not as well paid. Now it will not do to accept too hastily the inference to be drawn from this statement of the case. It is possible that there may be reasons, which do not occur to Professor Fawcett, why the southern labourers cannot at present be as well paid as their fellows in the north, and no one who has not carefully studied the variable conditions of agriculture is competent to pronounce an opinion on the question. Let us then briefly consider what arguments may be urged on the side of the southern farmers, and see to what extent, if at all, they invalidate Professor Fawcett's conclusions and inferences.

The high wages paid to farm labourers in the North are entirely due to the competition occasioned by the demand for workmen in manufacturing and mining undertakings. There was a time when the southern labourer was as well paid as his northern brother, but the immense development of our manufactures long since disturbed this equality. Wages gradually advanced in Lancashire, Yorkshire, Northumberland, Durham, and in parts of other counties, whilst they remained almost stationary, if they did not in purchasing value actually decrease, in Wiltshire, Dorsetshire, Devon, and in parts of the east and west of England. At the present time the wages in the first set of counties may be broadly stated to be twenty per cent. higher than those paid in the second. But we are assured by the best agricultural authorities that, in spite of the difference, the northern farmer gets his work done quite as cheaply as his southern representative. That is to say, the labour expenses on a hundred acres in Northumberland are not greater than those on an equal area in Dorsetshire. This is a very striking fact, and it has occasioned a great deal of speculation as to how it is to be accounted for. Of course, it is obvious that the northern labourer must do more work in a

given time, or do it more effectually than the southern labourer; but why? Partly because he is better fed, but also because his labour is more carefully superintended and more economically directed. But would the southern labourer be as good a man if he were suddenly brought under these more favourable working conditions? Experience says not, and the reasons are obvious. Hereditary capacity and long habit together make a difference that cannot be suddenly obliterated. But there is no reason why in fair time the physique and general capacity of the southern labourer should not be raised to a satisfactory extent. In this, as in other matters, necessity is an efficient, because a hard schoolmaster. When the northern farmer found himself obliged to pay higher wages to his men, he began to exercise his ingenuity in economising labour by the use of machinery and in various other ways. The scarcity of labour compelled him to cultivate his farm with fewer hands, and the problem was how to get the work effectually done with the few that had been done by the many. The process was gradual, and for that reason it has been all the more satisfactory. The problem has been fairly solved, and the northern farmer does not pay more for a given result of labour than the southern cultivator who nominally pays much lower wages. Like causes produce like effects, and all who care for the advancement of their fellow-countrymen must desire that the southern farmers and labourers should be put to the school which has so effectually trained their northern brethren. The education has already commenced. In all parts of the country the wages of agricultural labourers have been advanced, partly through the ferment occasioned by the Union, but chiefly from the immense prosperity of commerce. The progress may now and then be checked by a depression of trade, but there is every reason to believe that it will continue in spite of interruptions.

But how does all this affect the present question of compulsory education in rural districts? It must be admitted that in many counties the wages of farm-labourers are not yet high enough to enable them to dispense with the earnings of their children without a greater or less amount of pinching. Should we then wait until wages are higher before we commence to apply compulsion in our villages? We think not. In the first place, as Professor Fawcett has pointed out, the withdrawal of large numbers of children from farm labour will at once create an increased demand for adult labour, and thus partly compensate their parents for the loss of their earnings. But what is even more important is, that education is wanted especially in the low wages districts to act as a power in raising wages. Nothing but ignorance could have kept labourers in Wiltshire on 12s. a week when they could have earned 18s. in Yorkshire. With education the young men at least would have migrated until some closer approximation had been reached. The effect produced by the contiguity of manufacturing industries in the north must then be accomplished by means of education in the south. A labourer in Wiltshire cannot go into the next parish and get work in a factory or coal mine as he can in Northumberland or Lancashire, but he can learn that these northern counties are not the distant and unknown countries which in his untutored mind he has hitherto imagined them to be. Thus whatever immediate hardship may be occasioned by compulsory education, it is almost certain to subside quickly and quite certain to disappear ultimately, and the compensating benefits are prospectively abundant. Without compulsion the progress of education in the rural districts will continue to be slow and incomplete. The Agricultural Children Act is a recognised failure, nor would it be satisfactory if enforced with the utmost stringency, since it would only keep children from work, and not directly compel their attendance at school. It is, however, necessary to proceed with caution in the application of the compulsory principle. In fixing the age up to which it shall be applied to the children of agricultural labourers, the present earnings of the parents must be taken into consideration. It is needless to say that the men ought to be paid more. They cannot fill stomachs out of hypothetical deserts, but only out of actual receipts. Although the increased demand for adult labour occasioned by compelling children to go to school up to a certain age would partly compensate the parents, it would not fully do so, in the first instance, at any rate. The loss of six or eight shillings a week to a man earning only sixteen or seventeen, including all extras, would be hardly endurable, and it would be absurd to expect that his wages would rise to anything like the extent of the loss. The Agricultural Children Act, if enforced, and with additional provi-

sions for compelling all children above four years of age not allowed to work to attend school, would have been a very fair experiment to commence with. It must not be forgotten that the agricultural labourers generally are themselves the strongest opponents of compulsion, although their leaders are in favour of it. In reading the papers which profess to represent them one might suppose that the labourers are anxious for compulsion, and that it is denied them in the interest of the farmers; but this is far from being correct. No doubt the majority of farmers are hostile to compulsion, and some of them oppose it from selfish motives, but there is no reason to doubt the sincerity of the objections which they urge on behalf of the labourer. It is certain that farmers often keep boys on out of kindness to their parents when they would gladly dispense with their services. As for those farmers who tell us of the inconvenience that compulsory education would inflict upon them, we cannot give the slightest weight to their objections. It is the labourer alone whom we need stop to consider, and whose opposition we have cause to fear; and in dealing with compulsion in his case, we have only to take care that we do not starve the body in order to feed the mind.

Miscellaneous.

TONIC SOL-FA COLLEGE.—Mr. Curwen has just returned from a tour in the north of England and Scotland, where he has been holding meetings on behalf of the Tonic Sol-fa College. At Glasgow, 2,000 persons were present at the meeting in the City Hall; two other meetings were also held here. The Earl of Kintore presided at the meeting at Aberdeen, which was influentially attended. One or more meetings were also held at Paisley, Greenock, Inverness, Dundee, Manchester, and Glossop. In all cases the gatherings were large and enthusiastic, and have resulted in a considerable sum towards the new college for the training of precursors and choirmasters on the Tonic Sol-fa method. In response to invitations, Mr. Curwen is shortly to start on a second tour, when he will re-visit Glasgow, Dundee, and Greenock, and also lecture at Perth, Arbroath, and Stirling.

ALEXANDRA PALACE CONCERTS.—Among the other entertainments at this popular place of resort a series of Saturday afternoon popular concerts has been projected, eight of which will be given this side of Christmas, commencing on Saturday next with Rossini's "Stabat Mater," and a miscellaneous selection. The first part of each programme will consist of works of a classical character, and the second will be devoted to compositions of a miscellaneous description, for the performance of which the orchestra of the company will be increased. Among the solo singers with whom arrangements have been made are Mesdames Sinico, Lemmens-Sherrington, Patey and Lablache, Miss Edith Wynne, Mdlle. Enriquez, Mr. E. Lloyd, Mr. Vernon Rigby, Mr. Nelson Varley, Signor Foli, and several distinguished instrumentalists. The selection of music is to include Handel's "Messiah" and "Esther," Haydn's "Creation," some of Mozart's, Beethoven's, and Spohr's symphonies, and various compositions of the old masters, as well as modern English and German works, and of contemporary composers of the French Classical School. The series promises to be a very attractive and comprehensive entertainment, which will be a great attraction to the population of North London during the dullest season of the year.

We have received copies of the special Indian numbers issued respectively by the *Illustrated London News* and the *Graphic*. The former, besides profuse engravings of the objects of interest likely to be associated with the Prince's tour, has a lively and informing sketch of various phases of Indian life and scenes, from the pen of Mr. Sala, and a useful map of Hindostan. The latter, besides a number of very superior wood engravings, contains a vast amount of information concerning the literature, antiquities, manners, customs, and amusements of the Oriental races. Both numbers are wonderfully cheap at a shilling, and we are not surprised to learn that both have been in immense demand.

A CURE FOR UNCERTAINTY.—Captain Malet, in speaking at the recent Church Congress on church work in the Army, told a good story. A recruit, on being asked by his commanding officer what religion he professed, in order that he might go to his proper place of worship, said, "Please, sir, I have not made up my mind!" He probably thought he would get off the church parade, but the officer was equal to the occasion. Turning to the sergeant of his company, he said, "Sergeant! here is a man who has not made up his mind as to what religion he is. We will give him every opportunity. Let him be marched to the Romanist service at 7.45; to the Church of England parade at 9.15; and to the Presbyterian service at 11 until further orders." The man soon made up his mind that he was a devout Churchman, probably, said Captain Malet, because the service was the shortest one.

Literature.

"THE PRINCES OF INDIA."

Sir Edward Sullivan has not allowed himself space in this volume, excepting in certain instances, to indulge in detailed illustration or in such rhetorical descriptions as those which characterise the pages of Lord Macaulay's two great Indian monographs. He has limited himself, also, in the range of his history. His narrative begins with the invasion of Mahmoud and ends with that of Nadir Shah. This range, however, considering the great events which it comprises, is a vast one, and demands the possession of no common literary faculty to present it in accurate perspective. Sir Edward Sullivan has achieved an unusual success in this. His narrative, compressed in most parts although it is, is remarkably clear and comprehensive. He grasps his facts with a firm hand, marshals them with vigour and skill, and presents to us, in comparatively brief space, a good, reliable, and deeply interesting history. His historical analogies indicate wide and various reading, his anecdotes are thoroughly illustrative, and his narrative as a whole is calculated profoundly to excite the imagination of the reader. This last characteristic we hold to be indispensable to all such works as this. The facts of history lose half their educating power unless they are so presented.

In an interesting chapter, Sir Edward Sullivan gives a brief—rather too brief—sketch of the early history and old religions of India. If the author were an ethnologist he would, or could, have added great interest to this sketch, for the question relating to the origin of races largely affects the earliest history of the country. What a mysterious and wonderful history that is! There is little reason to doubt that India was a populous, and according to its manner, a civilised country, with fixed religious beliefs, customs, and ceremonials, thousands of years ago. History begins when she was in her splendour; how long it had taken to develop the luxuries of her great state none can tell. The arts, the commerce, and the wealth of "the East" were known in old Biblical times, and the probability is that her civilisation dates even long before that of Egypt. We get at thoroughly authentic history at the time of the invasion of Mahmoud, where our author's narrative begins. Mahmoud, in the early part of the eleventh century, had succeeded to the Empire of Ghizni. He was the first Mahomedan conqueror of India, the conquest of which he commenced in A.D. 1001. Sir Edward Sullivan thus describes him:

"The character of Mahmoud had been early moulded by that of his father, Subuctugi; and from him he appears to have acquired that admiration of the arts and sciences, and that keen delight in battles, that made him at once the most magnificent monarch and the greatest warrior of the age. Even when young he displayed equally the spirit of the soldier and the liberal tastes of the scholar. During the lifetime of his father he enriched the capital with elegant buildings and costly gardens; and the earnestness with which he opposed the acceptance of a magnificent ransom, that was to purchase Subuctugi's retreat from the territory of Jeipal, King of Lahore, shows that even at that early age opportunity was alone wanting to initiate that career of conquest which has made his name famous through the world.

"At the age of twenty-eight Mahmoud was the sole master of the dominion of his father. Ghizni, his capital, was one of the finest cities in the East, and his supremacy was acknowledged from the frontiers of Persia to the banks of the Indus, and from Balkh to the Arabian Sea. He was, even at his accession, the most powerful sovereign of Asia; and when, shortly after, the last of the dynasty of the Samanians who reigned in Bokhara, and to whom he still paid a nominal allegiance, was ferociously put to death by Elek the Uzbek King of Cashgar, he remained without a rival throughout the East. The expeditions of his father had opened to Mahmoud the knowledge of the wealth of India and the idolatry of its inhabitants; and no sooner had he quieted his domestic foes and established his throne, than he swore on the Holy Koran to seize the one and efface the other.

"The Koran teaches that the highest dignity the faithful can attain is that of making war in person against the enemy of his religion; and in every page the Ghazi, or holy war against infidels, is elevated as the first and most imperative duty of the true believer.

"'The sword,' says Mahomed, 'is the key of paradise and hell. A drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermillion, and odoriferous as musk; and the loss of his limbs shall be replaced with the wings of angels and cherubim.' During a period of three hundred years his warlike apostles, with fire, sword, and desolation, did not fail to execute these fierce mandates through the Eastern world."

Mahmoud and his followers, with the wealth of the East for their earthly, and the sensual

* *The Princes of India. An Historical Narrative, &c.* By Sir EDWARD SULLIVAN, Bart. With a Sketch Map of India. Second Edition, Revised. (London: Edward Stanford.)

joys of a Mahomedan, for their eternal reward, carried fire and sword through Northern Hindostan, bringing back from each expedition an almost untold wealth of gold and jewels. We may judge of this from what was found at one temple alone—the Temple of Bime, where—"Nothing could exceed the lavish splendour of a structure roofed and paved with the precious metal; and 28,000 pounds of gold and silver plate, 1,600 pounds of gold in ingots, 80,000 pounds of silver bullion, and 800 pounds of different jewels, rewarded the sacrilege of the conquerors." Mahmoud extended his conquests, ravaging and destroying every idolatrous shrine, to Delhi, the kings of which at that time were sovereigns of "a hundred and eight subordinate princes." He plundered the great city, sacked the temples, and carried off forty thousand male and female captives. Then he marched on to Cashmere, the Eden of the East. His invasion of this lovely district took place in A.D. 1013. It was plundered of all that could satisfy a rapacious and fanatical army. Then he made his way to the ancient capital of Hindostan—Canouje. Let us try to realise the scene—

"After settling some difficulties with his northern neighbours, the Kings of Chorism and Bokhara, he wintered his army at Balkh, and in the year 1018, 'as soon as the sun began to awaken the children of spring,' he marched at the head of 100,000 horse and 30,000 foot, raised in the countries of Turkestan and Khorassan, for Canouje, the renowned capital of Hindostan.

"A weary march of three long months through an unexplored country, and the passage of vast mountains and rapid rivers, separated him from his much-coveted prize. His route lay through Peshawur and the southern extremity of Cashmere; and, keeping close to the mountains, he entered Hindostan from the direction of Thibet; but it was not till the heats of summer began to parch the plains of Hindostan that he reached Canouje. 'Canouje, on the Ganges,' says the Persian historian, 'was a city that raised its head to the skies, and that in strength and structure might safely be said to have no equal.' Built B.C. 830, and the capital of India, in the time of Alexander, it had, for fifteen centuries, been the residence of the supreme Raja of the Hindoos. Its walls were said to be one hundred miles in circumference, and its population may be estimated from the fact, that 30,000 vendors of betel and 60,000 singers and musicians supplied the masticating propensities, and ministered to the pleasures of the countless multitudes of this the most populous city in India. 80,000 men in armour, 300,000 horse, covered with 'pakhur,' or quilted mail, 300,000 infantry, and of bowmen and battle-axes 200,000, besides a cloud of elephants bearing warriors, known from its size as the 'Lame Host,' because in a march the van had reached its camping-ground ere the rear was in motion, composed the army of the King of Canouje.

"So rapid was the march of Mahmoud, and so unexpected the direction of his onslaught, that his fierce horsemen were already pillaging the suburbs of the capital before the fact of his invasion was actually realised by the terrified inhabitants. The fierce manners and warlike aspect of the hardy Afghan and Tartar bands struck terror into the hearts of the enervated inhabitants of the capital, who fled in all directions from their destroying sabres."

And this when England was peopled by mere hordes of Britons, Saxons, and Danes, and the Norman conquest was undreamed of! Another illustration will serve to heighten the historical contrast—

"The wealth acquired by Mahmoud on this occasion was immense; and the five great idols of pure gold, with eyes of rubies and ornaments of priceless gems, with another of massive gold, weighing more than half a ton, adorned with a sapphire weighing six pounds, long served as the inspiring theme of past triumph and the incitement to future conquest. Laden with spoils and crowned with victory, the return of Mahmoud was naturally slow and tedious; but when at length he did reach his mountain home, he paraded before his astonished subjects the wealth of India, borne by 350 elephants and followed by 50,000 captives. And some days later, holding high festival on the plains that spread below his rocky capital, he seated himself on a throne of massive gold, and surrounded by his courtiers on others of silver, he exhibited, on tables of gold and silver, jewels and precious work and embroidery, such as it had never entered into their hearts to conceive, and distributed to the meanest present some portion of the glittering spoil of Ind.—no wonder that eager champions of Islam started up on all sides, and begged to be led again, and at once, into the golden land of the accursed idolaters!"

Mahmoud's last expedition was in A.D. 1024, when he took the capital of Guzerat, at the end of a march of two thousand miles, captured Somnauth, and destroyed its idol, which is said to have contained treasures to the amount of nine millions sterling.

This was the beginning of Mahomedanism in India—proselytism by fire and sword, rape and robbery. With various successes and reverses it was carried on, until in A.D. 1186 the dynasty of Mahmoud was extinguished. The intervening history partakes of all the savage but glittering romance of the East. Mahmoud's own city shared a worse fate than that of the cities he had plundered, for the "Burner of the World" razed Ghizni to the ground.

The wars of the Roses are, to some students of English history, a subject needing careful and diligent research and contemplation, and some share of a genealogical Dryadust for help.

in threading through their merits and details. But the wars of the Roses were nothing to the wars of the native princes of India, which Sir Edward Sullivan describes with that clearness of which we have already spoken. They fought each other, won and lost, until another great devastator appeared upon the field. This was the Tartar ravager Gengis Khan, who, in the thirteenth century, swept through India and a great part of Persia and China, as the author says, "like the destroying angel, at the head of his Scythian and Tartar hordes." His was a career which was mightier in devastation than that even of Attila. The great half-civilised savage took his hordes through the finest provinces of the world, terror before him, carnage and destruction with him, and little besides death behind. He is computed to have destroyed fourteen millions of the human race in his career of conquest. He was the wolf of India, caring for nothing but blood, and quaffing it as no man ever quaffed it either before or since his time. With him the shadow of the Moguls was first projected upon the throne of Hindostan.

Sir Edmund Sullivan takes us through all the details of the comparatively minor monarchies that succeeded the Tartar ravages. Some are extremely interesting, and we get many glimpses through them of a pure and lofty style of humanity as well as of the grosser sensualism. To recapitulate them would be to weary without edifying the reader. The Mahmonds, the Ferozes, and others fought their way to power, lived in their splendour, died, and were buried. They ruled over millions of people, to whom their word was law. We try to look back and realise the greatness and importance of their world, as one is apt to do in regard to all past history. These men lived as real a life as we live now, but had all human sympathies and passions excited to fever-heat. They are gone, and not the dust of one of them remains. Hundreds of millions lived under these conquerors, and no man knows one of their titles.

Sir Edmund Sullivan's history of the Deccan is of sparkling interest, including as it does the founding of the Mussulman dynasty by Alia Bahminee in 1347, but we pass from it to the days of "the Tiger," the descendant of Genghis of Timour, who founded the Mogul Empire. This is the "Baber" of history—a man who rose from being a beggar to be king, and in his time the greatest monarch of the world. It is singular, however, what little difference we find between these conquerors. They have one predominating vice, that of conquest. Baber was better than some of his predecessors. Having conquered, he sat upon the throne of Delhi in peace, and there established the great Mogul dynasty which it was left to English forces two centuries later to disestablish. Romance follows romance after this conquest. There are the reigns of Akhbar and his successors, the rise of the Mahrattas, the reign of Aurungzebe, the final decline of Mahomedan as well as of native rule—all giving way to the white people from the west, but upon this last chapter of history Sir Edmund Sullivan does not enter. The last "monster" was Nadir Shah who conquered and reigned not a hundred and fifty years ago. Unless India should again revert to Mussulman rule, no such fearful Government as his can be repeated.

Sir Edward Sullivan, in one portion of his book, enlarges upon some of the great public works—especially of irrigation—executed by the old rulers, but which have been allowed to decay under European rulers. His criticism is just, yet unjust. The question is whether our rule is, or is not, on the whole, beneficial to the natives? If we have failed in many points have we not succeeded in others? But there can be no question that we have become what we are in India by little better means than those that were adopted by the old conquerors; and that our rule has, in some respects, been as gross and unscrupulous as theirs. But the later history of our government of Hindostan, whatever its defects, is a brighter page in the annals of that great Empire, which there is no fear of losing unless by our own criminal neglect of the best interests of the people.

"HEALTH IN THE HOUSE."

If our memory does not deceive us, we recollect having seen some time ago an account of a scheme for delivering familiar lectures on physiology and practical cookery to the working people of Leeds at various points during the winter months. We afterwards learned that several ladies had delivered such courses

* *Health in the House.* Twenty-five Lectures on Elementary Physiology in its Application to the Daily Wants of Man and Animals. Delivered to the Wives and Children of Working Men in Leeds and Saltair. By CATHERINE M. BUCKTON, Member of the Leeds School Board. Third edition. (Longmans.)

with more or less of success; and we are decidedly of opinion that in this the Leeds committee gave an example which should be very widely followed. We suppose that Mrs. Buckton was one of these ladies, and probably the most successful, since we have before us the third edition of her lectures. They are studiously simple; the facts are conveyed in the most direct and colloquial manner, but there is no digression nor aimless talk. She keeps strictly to her subject, only diverging to pick up a related topic, then turning back again, with fresh force, to her main line of illustration. We are, we fear, saying nothing beyond the truth, when we say that this book is well adapted for circulation amongst other than working people—for some of the vicious habits which are here exposed, descend to them from the higher planes of society. Certainly, such are tight-lacing, the use of hair-oils, washes, &c., &c., the deleterious effects of which are here set forward with singular force and lucidity. We do hope that the special purpose Mrs. Buckton has in view in the publication of these lectures—their use in board schools—may not militate against their acceptance with a wider public. "The extreme simplicity of the style, and the tautology which so frequently appears," and for which Mrs. Buckton claims indulgence, should hardly be a drawback on matters concerning which women of all classes are so profoundly ignorant. If among the working classes the ignorance of the women as to sanitary conditions, and the best way of getting the most out of the food often drives the men to the public-house and to the music-hall, there can be no doubt that among the upper classes lack of knowledge of the very rudiments of physiology often leads to great suffering and disease. Though, on first reading the preface, it surprised us a little to learn that the boys were equally as attentive as the girls, we soon came to understand it when we got more familiar with Mrs. Buckton's method. Of this, a single paragraph will give a better idea than could any description of ours:—

The poison from decaying organic matter destroys life and health much more slowly than carbonic acid gas, and in a much more dreadful way, because it injures the brain. People become miserable and sometimes mad. They lose their appetites and long for drink, which only makes them worse. Courts of justice like those in our townhall, where the assizes are held, are filled with crowds of human beings, many of whom have on dirty clothes. Architects, gentlemen who plan these courts of law and other grand buildings, do not yet understand how to ventilate such places. Judges and stipendiary magistrates often suffer very much from bad health through being obliged to sit day after day, and month after month, breathing air poisoned by organic matter. About a year ago a celebrated judge, it is supposed, lost his life from this cause. His brain became diseased; he lost his senses, and killed himself. If gentlemen who only spend a part of their days in grand buildings are killed by bad air, what is to become of poor men, women, and children, who have to live night and day in air much worse than that which is to be found in a court of justice? One sleeping-room sometimes holds two or three families. A respectable cobbler or tailor in London will carry on his trade in the only room he and his family—perhaps seven children—have to live in by day as well as by night. Just fancy for a moment how dreadful the air in that room must become by the morning. Even should the parents wish to open the window at the top, they cannot do so, for in the miserable dwellings for the poor windows are seldom made to open in this way. We cannot wonder there is always so much fever, scrofula, and preventable disease, when we know how people are crowded together. Fathers and mothers will not put up with these miserable homes when they knew what I have told you during my lectures. The air at the bottom and top of all rooms is the least pure; for this reason people should neither keep on the floor nor allow a baby's cot to stand on the floor; it should always be put on a table or raised in some way."

So, in this clear emphatic way, Mrs. Buckton goes through the principles of physiology, the nature and properties of the various foods, the uses of water and allied topics, and we do trust that her lectures may have all the effect she anticipates and more.

THE SOUTHERN STATES OF AMERICA.*

It is seldom that an enterprise undertaken for an immediate purpose results in such a valuable work as the present. We remember to have read some of the papers as they appeared in *Scribner's Monthly*, with true admiration of the quiet observation, the evident research, and picturesque skill which were everywhere apparent, and now our admiration is increased when we see the whole put together, and learn that Mr. King was really only a commissioner for that magazine. He by no means contents himself with the superficial

* *The Southern States of North America.* A Record of Journeys in Louisiana, Texas, the Indian Territory, Missouri, Kansas, Mississippi, Alabama, Georgia, Florida, the Carolinas, Kentucky, Tennessee, Virginia, and Maryland. By EDWARD KING. Profusely illustrated from original sketches by J. WELLS CHAMPEY. (Blackie and Son.)

observation of the Special Commissioner, but on many social and political topics imparts really original and valuable information—the outcome of a mind well stored with knowledge beforehand, and trained to find the causes and moving principles at work. And there is a genuinely kindly feeling—never becoming effusive or rhetorical in its expression, though nothing typical in the character or the poverty is overlooked. This of the negroes in the French quarter of New Orleans may be taken as illustrative:—

"The French of these negroes is very much like that of young children: spoken far more plain'y, but with a pretty grace which accords poorly with the exteriors of the speakers. The negro women, young and old, wander about the streets bareheaded and barearmed; now tugging their mistresses' children, now carrying huge baskets on their heads, and walking under their heavy burdens with the gravity of queens. Now and then one sees a mulatto girl, hardly less fair than the brown maid he saw at Sorrento, or in the vine covered cottage at the little mountain town near Rome; now a giant matron black as the tempest, and with features as pronounced in savagery as any of her Congo ancestors. But the negroes, taken as a whole, seem somewhat shuffling and disorganised; and, apart from the statuesque old house and body servants, who appear to have caught some dignity from their masters, they are by no means inviting. They gather in groups at the street corners just at nightfall, and while they chatter like monkeys, even about politics, they gesticulate violently. They live without much work, for their wants are few; and two days' labour in a week, added to the fat roosters and turkeys that will walk into their clutches, keeps them in bed and board. They find ample amusement in the 'heat of the sun,' the passers-by, and tobacco. There are families of colour noticeable for intelligence and accomplishments; but, as a rule, the negro of the French quarter is thick-headed, light-hearted, improvident, and not too conscientious."

Much more striking is the description of the negro prayer-meeting near Clarksville, in Georgia:—

"As the singers became excited, their bodies moved rhythmically, and clinging to each other's hands, they seemed about to break into the passionate warmth of some barbaric ceremony. But our monotonous fears of barbarism were checked when we heard the cracked voice of the venerable pastor, and saw the assembly kneel and bow their heads at the words—'Let us address the Almighty wid pra'r.' While the minister was praying, the young folks who, during the singing, had been disporting near a neighbouring brook, left off their pranks, and hastened to join the kneeling throng round the cabin. As we drove away we could hear the solemn pleading of the ebony Jacob as he wrestled with the angel of prayer, and the nervous responses of the brethren and sisters when their souls took fire from the inspiration of the moment."

The chapter on "Negro Songs and Singers" is full of interest, and the quotations often impart an involuntary humour. Nevertheless, as Mr. King well says:—

"But little idea of the beauty and inspiration of the 'slave-music' can be conveyed by words. The quaintness of the wild gestures which accompany all the songs cannot be described. The songs are mainly improvisations. But few were ever written; they sprang suddenly into use. They arose out of the ecstasy occasioned by the rude and violent dances on the plantation; they were the outgrowth of great and unavoidable sorrows which forced the heart to voice its cry; or they bubbled up from the springs of religious excitement."

But the practical and material are never forgotten. On all points touching the products of the country—cotton, tobacco, iron, marble, and so on, the reader will find here very reliable information, sometimes in the shape of careful and exhaustive figures, while all that is interesting or novel in industrial processes is duly and attractively chronicled. Places of great historic interest are also ably described, as well as the wild beauty of nature in recesses as yet untouched by man; and, in reading carefully, as we follow Mr. King from point to point, we see how deep are the marks that have been made on the American continent by the late war. His book, with its crowd of most exquisite and expressive woodcuts, may thus be taken as a sort of historical panorama of the South, with a vivid foreground picture of present life and activity, which imparts colour and vastly deepens the interest. We are not aware of any book, which would give at once so compendious and so exhaustive an account of the Southern States.

M. VIOLET-LE-DUC'S WORK AND WRITINGS.*

We can well recall the sense of depression which had overpowered us on one occasion in the weary work of disposing of many commonplace tomes of diverse character, when we came on M. Viollet-le-Duc's "Histoire d'une Maison," snugly ensconced near the bottom of our parcel.

* *How to Build a House.* By E. VIOLET-LE-DUC. Translated by BENJAMIN BUCKNALL, architect. (Sampson Low and Co.)
On Restoration. By E. VIOLET LE-DUC. And a Notice of his Works in connection with the Historical Monuments of France. By CHARLES WETHERED, (Sampson Low and Co.)

All that we then knew of M. Viollet-le-Duc was that he was one of the leading architects of France, and as we opened the book, we said to ourselves, "A handbook for architects—we wish it had gone to some one else." But when we had glanced over a few pages, we found our impression was most erroneous. It was a handbook, it is true, but one so entirely original and suggestive, and laying so little store by received rules and methods, that we set ourselves to its perusal as heartily as if it had been a story by Jules Verne or Victor Hugo. And a story indeed it is. M. Viollet-le-Duc is a man of the finest artistic sensibility, graceful fancy, and firm grasp of great principles. He never announces a dry rule without glancing at the principle that underlies it; thus throwing a flood of light upon its origin, and suggesting that he has never possessed himself of any knowledge which did not sooner or later come to have a bearing on his own particular line of study, and furnish him with fresh and pregnant illustration. The unity of knowledge is a point of conviction with him, and art is that unity, indivisibly one—"capable of exciting the same feelings in the soul of every well-endowed individual, whether bodied forth in the garb of poetry, music, architecture, painting, or sculpture." And the arts are mutually helpful and interpretive, and he who would rise to the Beautiful, must never do despite to Use. Our author's "Histoire d'une Maison," of which Mr. Bucknall has given us a translation under the title "How to Build a House," is, as he styles it, "An Architectural Novelette," in which human interest of the most attractive kind is made to play around the driest architectural detail in such a way as to invest it with something even of poetic charm. Young Paul Gandelau, returned home from his studies, and finding himself likely to fall into ennui after the novelty of the first few days, has his imagination excited by hearing his father propose that a house should be built for his sister Marie, who is now in Switzerland on her wedding trip. Young Paul has found an object now, and no more of ennui. He will draw the plan of this new house and submit it to his cousin, a practised architect, who is to visit them soon. Point by point we hear the plan discussed by the two, and gradually modified and perfected; and we afterwards see the house rise stone by stone from its foundation, and follow its progress with as much interest as if we were actually to live in it. For M. Viollet-le-Duc never forgets to bring into prominence those great principles which have a bearing on house-building in any circumstances; or rather in the course of this discussion he is constantly illustrating how hard-and-fast rules are ultimately found of no avail, and how the individual intelligence must be exercised in every case, if houses are not to become simple centres of discomfort and disease, as the merely mechanical system on which our London house construction proceeds certainly tends more and more to make them. This is a sample of the kind of talk with which Paul and his cousin relieve the mere technical discussions of plans and materials:

"In work of every kind we learn to avoid faults by analysing and searching into their causes and ascertaining their effects. To become a good builder it is not enough to familiarise oneself with rules of construction, which cannot provide for all contingencies; we must see and observe much, and ascertain defective points in buildings that have been tested by time; just as physicians become able to determine what a good constitution is only by studying diseases and their causes. For the most part we appreciate what is good only through observing what is bad; if, in the absence of the bad, we are able to admit that there is such a thing as the good. An old proficient in architecture, who, when I was about your age, was so kind as to aid me with his advice, used to say to me: 'I can tell you, my dear fellow, what you must avoid in the art of building, as to explaining to you in what the good and the beautiful consist you must find out that yourself. If you are a born architect, you will know well enough how to discover it; if not, all that I could show you, all the examples I could place before you, would not give you talent.' And he was right. The sight of the finest works in architecture may pervert the minds of students, if it has not been explained to them how the authors of these works succeeded in making them beautiful by having avoided such or such faults. . . . Though in morals the good is absolute and independent of circumstances, it is not the same in building. What is good here is bad elsewhere, on account of climate, habits, nature of materials, and the way in which they are affected by local circumstances. While, for instance, it is desirable to cover a roof with slates in a temperate and humid climate, this kind of roofing is objectionable in a warm, dry, and windy climate. Wooden buildings will be excellent in one situation and unsuitable in others. While it is advisable to admit the light by wide openings, and to glaze large surfaces in northern climates, because the sun's glare is subdued, this would be objectionable in southern countries, where the light is intense, and where it is necessary to procure shelter from the heat. Very often young architects have asked me what treatise on building I should recommend as the best. There is none, I tell them; because a treatise cannot anticipate all contingencies—all the special circumstances that present themselves in the experience of an architect. A treatise lays down rules, but ninety-

nine times out of a hundred you have to encounter the exception, and cannot rely upon the rule. A treatise in building is useful in habituating the mind to devise plans and have them put into execution according to certain methods; it gives one the means of solving the problem proposed, but it does not actually solve, or at least only solves one in a thousand. It is then for intelligence to supply in the thousand cases presented what the rule cannot provide for."

And so, even down to the merest details of finding foundations in different soils; the best aspects in various circumstances; command of water-supply, and so on—all are discussed with the same reference to a high ideal. In one word, M. Viollet-le-Duc brings to house architecture the results of the most careful and exhaustive studies in the highest regions of art. He gives the philosophy of architecture in the most familiar and easy way—by instance, illustration, historical parallel. In his "Dictionnaire de l'Architecture" he has, with the clearness of a master-mind, traced the Gothic to its origin, and shown how it is depraved by inattention to essential and non-essential on the part of modern architects. He has done more than any other man towards establishing a faithful principle of restoration in relation to historical monuments—his general ideas on that subject being communicated in the valuable essay which Mr. Wethered has translated in the second volume to which we have referred above. We have not the space to present at any length M. Viollet-le-Duc's lucid and comprehensive ideas; it must suffice that we indicate his general position by a short extract:—

"The best plan is to suppose one's self in the position of the original architect, and to imagine what he would do if he came back to the world and had the programme with which we had to deal laid before him. Fortunately, that mediæval art which, to those who are unacquainted with it, seems limited to a few, narrow formulas, shows itself, on the contrary—when thoroughly mastered—so supple, so subtle, so comprehensive and liberal in its means of execution, that there is no programme whose requirements it cannot meet. It rests on principles, not on a formula; it will serve for any age, and can satisfy all architectural needs; in the same way as a competent language can express any idea without sacrificing grammatical consistency. It is its grammar, therefore, with which we should make ourselves acquainted—and thoroughly acquainted."

In this spirit, he has restored Notre Dame at Paris, St. Denis, and the Château of Pierrefonds—never doing despite to the idea of the original artist, but interpreting it with the humblest, yet the loftiest devotion. Of Notre Dame Mr. Wethered says:—

"It is a typical instance of what the French understand by restoration—as complete a re-establishment as possible of everything known to have existed in the day of its fullest splendour. In the nave, the choir, and double aisles, the natural tint of the stone is simply relieved by dark painting, which, by expressing the masonry, forms of itself a sufficiently effective decoration. It is the opinion of M. Viollet-le-Duc that large internal areas like these lose some measure of their grandeur and serenity by the general application of rich surface ornamentation. Glimpses of exquisite colour in the chapels around, however, win and charm the eye in all directions. In these the mural paintings are remarkable alike for originality of design, and for the soft and subtle harmony of their colouring. They are executed without shading or attempt at perspective, the tints being separated, in all instances, by dark outlines. In this nobly ordered scheme of architectural decoration gold is used sparingly, to bring out a given value to the colours. Here, as elsewhere, Viollet le-Duc's figure subjects combine a certain Hellenic grace of contour with Christian spirituality of sentiment. In truth, his pictorial, like his Scriptural, ideal of things sacred are all instinct with that breath of inspiration which comes from the highly-gifted mind of an artist owning God, and with reverence and faith taking delight in His works. For union of refinement with strength, the graceful combinations of the lines and curves in the metal screens of the choir and chapels cannot be surpassed. The same merit belongs to the elaborated hinges that now embellish the outer doors. The ironwork of the latter has occupied the deft hands of the ablest smith in France upwards of twenty years. . . . He approaches truth in its aesthetic side, and his doings are the record of its perception and embodiment in outward visible shape. He is not less successful in the representation of ideal thought and sentiment in the rendering of direct specific fact. He never repeats himself, and nothing can stale his infinite variety—from the delicate aerial lines, woven as if by fairy work, of the aspiring flèche which so gracefully crowns the Cathedral of Notre Dame to the grand simplicity and aptness of every detail in his own house in Paris."

Such a result comes only by the happy union of the finest genius and sensibility with the utmost strength of will, industry, and devotion to work. We are not surprised, therefore, to learn from Mr. Wethered that M. Viollet-le-Duc's work day is far longer than that of the working man—that he is literally unwearied, and has besides, the gracious tact to administer well, and to command the heartiest service from those about him. It is a characteristic circumstance that the "Histoire d'une Maison" was the product of the evenings of those two months—July and August of 1873—which he spent, at the order of the Government, in surveying and mapping out the whole of the French Alps—"a task accomplished by him, alone and unassisted, with minute accuracy and beauty of delineation, and in a marvellously brief time."

SCHOOL BOOKS.

Practical Educationists and their Systems of Teaching. By JAMES LEITCH, Principal of the Church of Scotland Normal School, Glasgow. (Glasgow: James Maclehose.) This book contains the substance of lectures delivered by Principal Leitch to his students of the Normal School. In the nature of the case they are therefore of a practical character. Some space is, however, allotted to the lives of the various educationists treated of, and to the growth of their systems, when their ideas took a concrete form, as in the case of Pestalozzi. Of the seven educationists brought before us in this work, the first and last differ from the others in this, that their names are associated with literature rather than with schools. "Locke brings before us the great public school system of England, "and is the chief advocate we have for private education. Pestalozzi is the father of industrial and elementary schools for the people; Bell and Lancaster created the monitorial and subsequent pupil-teacher system, now widely prevalent; Stow displays the fruit of the training system in full maturity; Wilderspin's name is indelibly associated with infant schools; and Spencer is our leading champion for science teaching" (Preface). We are glad to find Herbert Spencer closing a series in which John Locke's is the initial name. Mr. Spencer's work on education deserves to become the text-book of the subject. It is an attempt to create a science of education. We therefore welcome this account of him; but we cannot help thinking it rather confused. It is mixed up with the opinions of a Mr. Wyse, the reference to whose writings are not clear.

Bemrose's 1875-Code Copybook. (Bemrose and Sons, 10, Paternoster-row-buildings.) A series of twelve books, the head-lines of which are well written in a bold hand. In the higher standard the copyheads are on grammar, geography, history, &c.

Introduction to Practical Farming. For the Use of Schools. By THOMAS BALDWIN, M.R.S.A. (London: Macmillan and Co.) This manual is intended, we presume, for schools of agriculture especially, but also for occasional use in all schools in the rural districts. It deserves, however, a wider circulation. It contains information that will be found of use in the kitchen garden as well as on the farm, and of a character that will interest many who have no practical acquaintance with the subject.

COLLINS' SCHOOL SERIES.—Bible Questions for Use in Week-day and Sunday Schools. With Specimen Questions on Particular Passages, Notes, and Illustrative Lessons. By THOMAS MORRISON, M.A. Considerable industry and skill have been manifested in the production of this book. It is one that cannot bring much honour to its author, but it is likely to be exceedingly useful to teachers and to private students who may wish to test their progress in Bible studies. (2.) *Algebra to Quadratic Equations for Elementary and Middle-class Schools.* By EDWARD ATKINS, B.Sc. We can confidently recommend this book to teachers. Its principles are clearly and briefly stated. With a few more examples than the book contains the elements of algebra would be easily understood by a class of ordinary boys. *The Lady of the Lake.* Cantos i. and ii. By Sir WALTER SCOTT. With Introduction and Notes. This is one of a series of English classics, the character of which we have already described and commended. *Secular Songs for Day Schools.* Compiled by THOMAS FORD. A charming selection, and well worth the penny charged for it.

SOME QUARTERLIES.

This being the last number of the *British Quarterly Review* for the present year, it would seem only fitting to refer to the recent remarks of the Chairman of the Congregational Union commanding this quarterly as "an organ of culture of which we have good reason to be proud, as to its spirit, its aim, and its execution," which ought to be better supported and enjoy a larger circulation." As our readers well know, the *British Quarterly* is in no sense denominational. But while striving, we hope with some success, to diffuse a taste for higher literature, it ably and manfully upholds Liberal and Free Church principles, discussing from time to time the chief political and ecclesiastical problems of the time not only with boldness and vigour, but with a breadth and fulness which is only possible in such a periodical. The *British Quarterly* ought to be, perhaps is, taken by every book society connected with Nonconformists; and, though we do not hear that its accomplished editors complain of any lack of general support,

we should be glad to learn that its circulation among Dissenters was equal to its claims upon them.

The October number of the *British Quarterly* appears without either a political or an ecclesiastical article, but then neither political nor ecclesiastical subjects are to the front. There are, however, two or three peculiarly valuable papers in the present number. First amongst these we place "Religious Art," which is characterised by a remarkable originality, freshness, and it may be added, common sense. The writer starts with a quotation from Professor Plumptre, in which that learned divine speaks of the "aesthetic side of culture or religion," and of art having "her ministry to fulfil in the religious life of man," and so on. We have at once an indication of what the writer intends to do when he sharply puts the professor right by saying "Religion 'has no aesthetic side, any more than it has a clean 'side, or a grammatical side, or a pecuniary side; 'and yet the observance of cleanliness, of syntactical accuracy, and of monetary laws, is of great 'value in association with religious sentiment and 'practical devotion.'" Having, so to say, pulled to pieces the idea intended to be conveyed in "Religious Art," our writer proceeds to illustrate and extend his meaning. Architecture cannot be religious nor excite religious feelings; neither can painting. They may have an influence, but the influence is not religious. How some modern work is criticised may be judged from the following:—

"The work of 'art-religion' goes apace. At Windsor the new reredos, beautified with heavy gilding, parti-coloured marble, and cheap jewellery, looks as if especially designed for a casino; and the old Tomb House has been made to don the spangles of a pantomime. The pretty reredoses at Gloucester and Worcester and Carlisle, are not art, but only fashion, and might easily be manufactured by the yard. These things have no religion in them, and can never have historic value as artistic monuments. They are, in fact, though for the present not in popular perception, costly exhibitions of mere baby-mindedness; and when the public and the clergy have attained to manly sense and to intelligent maturity of knowledge in the things of art, this beautiful 'religious' rubbish will be carted ignominiously away."

Dore's and Hunt's pictures are "taken off" in similar style, somewhat too dashing, perhaps, but with good, hearty criticism. We strongly recommend every one interested in art to read this able and masterly paper, which will be found full of suggestive thoughts, expressed in powerful and epigrammatic language. We wonder what Mr. Ruskin would say to it! The article on the "Atomic Theory of Lucretius" will command the attention of scholars; but we do not care, just now, for another article on the "Poetry of Alfred Tennyson"; besides that, it is nothing like so good as one which appeared in the same quarterly not very long ago. The "Etruscans and their Language" is remarkable for its onslaught on Curissen's work and its support of Mr. Isaac Taylor's, but it fails to establish anything very definite. We are very glad to see the "Boarding-out of Pauper Children" so intelligently and effectually treated as it is in the paper on this subject. Mr. Tufnell and his red-tape notwithstanding, there should now be no doubt existing as to our duty in this respect. Next we come upon "Modern Necromancy." Much of the foundation of this article, and many of the expressed opinions are almost identical with Mr. Barrett's paper on "Spiritualism," which recently appeared in our pages. The present writer reviews some recent works, and acknowledges the existence of certain phenomena. But of what character are they? The answer may be gathered from the title of the article. He seeks to identify modern Spiritualism with the ancient "necromancy." Mr. Edward White had a paper in this direction in the *Congregationalist* some time since. "Isaac Cassabon" has been so much written about during the last few months that it is difficult to read anything more about him, and there is nothing new in this article.

Mr. Richard Jefferies is constituting himself one of the highest authorities on certain questions relating to agriculture. He writes with such observation, intelligence, and moderation that we read with unusual interest whatever he may have to say upon this subject. Relative to his special subject is the article on "Village Organisation" in this month's number of the *New Quarterly Magazine*. The writer shows how easily the dormant intellectual and other forces in a village might be brought out and utilised—organised. Yes, but has not the State appointed a gentleman in every parish for this purpose, who have worked as State officials for 300 years? And here, in the nineteenth century, is somebody writing to suggest that somebody should begin to undertake their work! In this article we have suggestions for clubs, for bowling, for garden-

ing, for draining, for education, and they have not come from a clergyman. Mr. Jefferies says—

"Certain it is that the tendency of the age, and the progress of recent events, indicates the coming of a time when organisation of some kind in rural districts will be necessary. The labour-agitation was a lesson of this kind. There are upheaving forces at work among the agricultural lower class as well as in the lower class of towns; a flow of fresh knowledge and larger aspirations, which require guidance and supervision, lest they run to riot and excess. An organisation of the character here indicated would meet the difficulties of the future, and meet them in the best of ways; for while possessing power to improve and to reform, it would have no hated odour of compulsion. The suggestions here put forth are, of course, all more or less tentative. They sketch an outline, the filling-up of which must fall upon practical men, and which must depend greatly upon the circumstances of the locality."

Mr. Barnett Smith gives us another of his discriminating dramatic criticisms—this time on "Philip Massinger." "Nino Bixio" is an article that will be read with great interest. Bixio was Garibaldi's right hand on many critical occasions, but acted independently of him on many other occasions. The "Artistic Spirit in Modern Poetry" will call forth some criticism. We all have, or it is to be hoped we have, our own opinions concerning the poets. Some say they "can't read Tennyson," and some "see nothing either in Wordsworth or Browning." This article we like because of its distinctive appreciation of Keats, and to all lovers of Keats we especially commend it. The other articles in the *New Quarterly* are on the "Dolomites of the Tyrol" and "Tennyson's Queen Mary," besides two whole novelettes, one by Mr. Cashel Hoey and one by Mr. Mortimer Collins. It is a capital number.

The *British and Foreign Evangelical Review* is unusually solid, not to say heavy. Professor Macgregor's article, "Servum Arbitrium," discusses the old questions of free-will and origin of evil also, but gives us no more light upon them than has ever been given. Mr. Burdett on the "Epistle to the Hebrews" maintains that it was Paul's writing, and that it is the missing Epistle to the Corinthians. On the "Relation of God to the World" is an ambitious, but vague, unsatisfactory article. More valuable is Mr. Edwards's paper on the "Church in Prussia," from which, however, we are surprised to miss all reference to Bunsen. Mr. Edwards, also, cannot put himself at the German standpoint, and it is really unreasonable that we should expect Germans to remodel their Church according to English designs. We have not so much to boast of in Church-making that we can give any advice to foreigners upon this subject. Mr. Patterson, of Canada, has written a good article on "Jephtha's Vow." We find nothing new in it, but it is an able *résumé* of the whole argument. There is one slip. The writer talks of Jephtha's daughter's "voluntary" sacrifice, which, of whatever nature it may have been, is mere nonsense. We have, following this, a good notice of Dr. D'Aubigné's "Reformation in Scotland," and some capital literary criticisms.

The *Westminster Review* is characterised by its customary independence of thought. We see this exhibited in the first article on "The Marriage of Near Kin," in which several fallacies upon that subject are almost demolished; the writer holding, and to some extent proving, that such marriages are not followed by the disastrous consequences that are said to ensue from them. We do not like the tone of the article on "Quakerism," although there is much in it that is put in a fresh way. The whole article is the outcome of defective reading, and a one-sided interpretation of that reading. The writer, however, acknowledges that "Quakerism is in some respects still as much in advance of the nineteenth as it was of the seventeenth century. For the doctrine of universal inspiration has had for corollary that of the spirituality of all religion, and the consequent absence of a priesthood." The paper on Lord Shelburne comes late and furnishes nothing new. Most of our readers would not agree with much in the next paper, "The Religious Education of Children." It is a protest against, and an exposure of, the manner in which children are usually educated in what are assumed to be the tenets of the Christian religion. It is well worth reading, if the suggestions are not all worth following. The "Baroda Blunder" is very good; the *Westminster's* articles on Indian affairs being always of the best character. The remaining papers are on "Montaigne," mainly from ecclesiastical aspects, and one of singular value on "Physics and Physiology of Harmony," and on "Theism"—the last of profound ability, but of melancholy tendency.

We are also in receipt of the *London Quarterly* and the *Theological Review*, but cannot this week refer to them in detail.

BRIEF NOTICES.

Religion and Theology. A Sermon for the Times. Preached in the Parish Church of Carthie, September 5, 1875. By JOHN TULLOCH, D.D., Principal and Professor of Theology, St. Mary's College, St. Andrews, &c. (William Blackwood and Sons.) This is a very admirable sermon—full of fine thought, and especially to be valued for its clear and impressive statement of the truth that religion is something which may be coloured by scientific knowledge and intellectual research, but which may exist and powerfully operate wholly apart from these. Scientific theology and the religious sentiment have separate and distinct spheres, though the one may transmit to the other helpful messages. And sad, truly, it were for the mass if this were not so. Miss Power Cobbe regards it as a matter to be deplored that "the man 'whose talk is of oxen,' and the women 'who match them, whose talk is of their dress, 'will not or cannot lucidly argue out for themselves 'the great problems of religion.'" But Principal Tulloch simply yet eloquently puts it thus, on the other hand, whence hope even for these is more fully recovered:—

"The knowledge that is essential to religion is a simple knowledge like that which the loved has of the person who loves—the bride of the bridegroom, the child of the parent. It springs from the personal and spiritual, and not from the cognitive or critical side of our being; from the heart and not from the head. Not merely so; but if the heart or spiritual sphere be really awakened in us—if there be a true stirring of life here, and a true seeking towards the light—the essence and strength of a true religion may be ours, although we are unable to answer many questions that may be asked, or to solve even the difficulties raised by our own intellect."

We have seldom read a sermon which gave us more pleasure, or one which suggested more of sympathy with the religious conflict and difficulty of the day, and afforded more of real counsel and aid.

Yesterday, To-day, and Forever. A Poem in twelve books. By EDWARD HENRY BICKERSTETH, M.A., Vicar of Christ Church, Hampstead, author of the "Two Brothers," and other poems. Tenth edition. (Rivington.) We are pleased to see this tenth edition of Mr. Bickersteth's poem. Religious it is in the true sense and full of reverence, dealing with some of the most transcendent subjects of which poet can treat, with a true poetic perception of the possibilities of blank verse. We spoke of the merits of the poem on its first appearance—its finish, its occasional depth of thought and suggestion; and we can now only afford the space to draw attention to the fact of its favour with a large public, who are notoriously impatient of long poems.

Cook's Handbook to Venice. Cook's Tourist's Handbook for Holland, Belgium, and the Rhine. Cook's Tourist's Handbook for Switzerland. (Cook and Son, and Hodder and Stoughton.) These handbooks are cheap and neatly got up, though not illustrated. The plan of compilation seems to be pretty uniform in all, and well adapted to give the requisite information to a traveller to whom these countries are new. The guide to Venice contains, in addition to the catalogue of the principal sights and a short historical sketch, some special notes and memoranda which will certainly be found useful on the first visit. The handbooks for Holland and Belgium, and for Switzerland respectively, will be found fairly descriptive and informing to one who makes the tours marked out, and the maps, though on a small scale, are models of clearness. We have not had the opportunity of testing their accuracy.

County Topographies: Dorsetshire, Wiltshire, Hampshire, Somersetshire. (Kelly and Co.) Any one familiar with Kelly's county directories will understand what these little books contain when we say that they are a reprint of the description of places given in the larger volumes, the names of residents being of course omitted. They are issued in a small handy form, and at a low price. The map of each county on the scale of about six miles to the inch has been engraved expressly for this issue, and will be found useful in connection with the alphabetically arranged paragraphs describing the towns and villages, in planning pedestrian and driving tours, though they will not supply the place of the Ordnance Map to the traveller when fairly on the road.

The guardians of St. Pancras have been advertising in the daily and local papers for a female cook, at the wages of 24*s*. a year, at their schools at Leavesden, near Watford; but there has not been a single applicant for the place. The guardians have now resolved to ask the consent of the Local Government Board to give higher wages.

FOREIGN MISCELLANY.

The prospects of the crops throughout Bengal are, according to the latest official reports, excellent, with a few exceptions.

Dr. Wilson, the well-known missionary, has been seriously ill at Poona. He has been removed to Panchgunny, and is reported to be better.

A Berlin telegram says that serious distress is anticipated among the industrial working classes in the coming winter, and apprehensions are also entertained of a financial crisis.

Count Andrassy has declined, on the part of Austria, to join with the other Powers in collective action in regard to the recent financial measures of the Porte.

Prince Bismarck will remain several more weeks at Varzin, but all rumours current concerning his intended retirement from public life are quite unfounded.

The deficit of five million thalers in the German estimates for 1856 is to be covered by an increase of the excise on beer and a tax upon operations on 'Change.'

In the course of this week, according to announcement, the preliminary works of the Channel Tunnel will be commenced near Calais. It is intended to sink a shaft to the depth of one hundred metres—one hundred and nine English yards and one foot.

The French bishops are in receipt of a circular in which the Minister of Public Worship asks them to direct their clergy to offer up public prayers on the Sunday after the reopening of the National Assembly, using the form agreed on between the Pope and the Government: "Domine salvam fac Rempublicam!"

THE "MAID OF ATHENS."—The Greek journals announce the death of Mrs. Black, Byron's "Maid of Athens." She was seventy-six years of age, and about fifteen when Byron sang her praises.

A NEW FRENCH SHRINE.—The correspondent of an evening paper states that a curé in the Jura has set up a rival establishment to Lourdes, which he calls "Our Lady of Lourdes of Fontenay." This new grotto has been duly consecrated by the bishop; and the religious paper of the department expresses a hope that the new sanctuary will be visited by pious crowds, and talks of the Virgin Mary being "gently constrained" to perform miracles there.

SOUTH AUSTRALIA.—The Agent-General for South Australia has received the following telegram dated Adelaide, Oct. 18:—"Port Darwin declared free port. Intercolonial Free Trade Act passed. Also new Education Act, with liberal expenditure. Emigrants, ex Trevelyan, all employed. Demand for labour pressing. £118,000 placed at disposal of Agent-General for free immigration. Pastoral occupation of interior rapidly extending. Great satisfaction at Governor's knighthood."

COUNT ARNIM'S APPEAL to annul the sentence of the inferior court was heard on Wednesday before the Supreme Court at Berlin, and rejected, the judges condemning the plaintiff to pay the costs of the third and last trial. The Arnim family, having no further appeal left open to them, have decided to petition the Emperor in favour of their relative. It is believed that the count's punishment will be commuted to a fine, and indeed this is also generally desired, as his health will not endure a long imprisonment.

LIVINGSTONE'S NATIVE FOLLOWERS.—Major Ewan Smith, the Acting Consul-General at Zanzibar, distributed on Aug. 26, to the native followers of Livingstone who had been with their leader at the time of his death, the silver medals, sixty in number, bestowed upon them by the Royal Geographical Society. These medals bear a portrait of Livingstone in high relief, and on the reverse the words, "Presented by the Royal Geographical Society, 1874." On the rim of each is the name of the native to whom it is given, and the legend—"Faithful to the End."

THE SOUTH AFRICAN FEDERATION.—The *South African Mail* asserts that the Cape Ministry have become so unpopular through their resistance to Lord Carnarvon's proposal, that they have little chance of retaining office even if they change their policy. They seem to have no intention of yielding nevertheless. At the opening of a portion of the Midland Railway at Port Elizabeth, Mr. Merriman, the Commissioner of Public Works, denounced Mr. Froude as a foreign agitator, and the Queen's Government a foreign Government—expressions which gave rise to a storm of protests and recriminations, and eventually broke up the assemblage.

THE GERMAN EMPEROR AND THE WALDENSEES.—The Waldenses presented an address to the German Emperor at Milan, thanking him for the sympathy and support which the Hohenzollerns, since the time of the Great Elector, and especially the father of the Emperor, had always granted to them. They saluted in the Emperor the protector of Protestant Christian principle. The Emperor received the deputation very graciously, and said that he had always admired the constancy of the Waldenses under many persecutions, and that he rejoiced much that now in Italy also the principle of liberty of conscience has taken root.

The late Dean of Chichester's name was associated with one of the late Bishop Wilberforce's favourite jokes. "What articles of ladies' attire," the bishop used to ask, "give the names of the two most eloquent men in the Church?" When the auditory gave up the puzzle, Dr. Wilberforce would say, with great glee at the astonishment at his own egotism, "Hook and I."

Gleanings.

A certain New York dry-goods merchant, in want of a boy, lately displayed the following suggestive notice:—"Boy wanted, that has fully rested himself, and is not too intellectual."

A Western paper says:—"It's only twenty years since the first log cabin was erected at Burlington, Iowa, and it contains 20,000 inhabitants." A large cabin!

THE DOWNTWARD COURSE.—"How much better it would have been to have shaken hands and allowed that it was all a mistake!" said a Detroit judge. "Then the lion and the lamb would have lain down together, and white-robed peace would have fanned you with her wings and elevated you with her smiles of approbation. But no: you went to clawing and biting, and rolling in the mud—and here you are. It's five dollars apiece."

GERMAN LADIES.—At a recent meeting of German women held at Gotha it was stated that it was the task of the first of German courts to set the example of simplicity and good taste in female fashion. Frau Morgenstern, of Berlin, replied that there is no court in Europe in which the princely ladies are distinguished by simplicity and modest toilettes so much as at the Berlin Imperial Court, and that at Berlin it is the plutocracy which favours extravagant fashions, and is, unfortunately, much more generally imitated than the court.

Poisonous SHIRTS.—Our manufacturers are becoming too clever by half. Arsenic, it appears, has obtained another application in the arts, being now used both in Germany and England as a mordant for fixing in cotton printed goods those aniline colours which are so very popular, although several of them are, even in themselves, pernicious to health.

Striving for cheapness is in this, as in the other cases, the origin of the evil, the poisonous mineral in question being used, in the form of arsenical glycerine and arseniate of alumina, as a cheap substitute for albumen. Professor Gintl, a German chemist, who raises the alarm, states that cotton fabrics have recently been sold in Austria containing from fifteen to twenty-five grains of arsenious acid to the yard, and that this substance, besides being brought in closer contact with the body, is more poisonous even than the arsenical constituent of certain green wall-papers. The colours of the fabrics upon which the deleterious mordants have been used are violet with white figures, brownish yellow, or reddish brown.—*Iron.*

DEAN HOOK AND THE DRUNKARD.—The *Times*, in an excellent obituary notice of the late Dean Hook, reminds us that late in life, with a view to aid the wide and general movement for moral improvement of the masses, he became a sworn teetotaler. He used to tell the story of his change in this direction in the following pleasant way:—I had in my parish at Leeds a man who earned eighteen shillings a week; out of this he used to give seven shillings to his wife, and spend the rest in drink; but for all that he was a good sort of man. I went to him and said, "Now, suppose you abstain altogether for six months." "Well, if I do, will you, Sir?" was his reply. "Yes," I said, "I will." "What," said he, "from beer, from spirits, and from wine?" "Yes." And how shall I know if you keep your promise?" "Why you ask my 'Missis,' and I'll ask yours." It was agreed between us for six months at first, and afterwards we renewed the promise. He never resumed the bad habit that he had left off, and is now a prosperous and happy man of business at St. Petersburgh, and I am Dean of Chichester.

AS IT IS.

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:

"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE.

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly pure, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 19, 1874.
A. H. HASSALL, M.D.

HOLLOWAY'S PILLS.—Comfort for Everyone.—It is essential for health that every organ of the body be fully competent and duly prepared for the natural execution of its appropriate function, which cannot be the case under great transitions of temperature, unless some corrective medicine be taken occasionally. When the chilly winds of spring are succeeded by summer heat, and this again gives place to autumnal chills, the liver and skin can only be maintained in efficient action by some such alternative medicine as Holloway's noted Pills, which regulate the circulation, cool the system, and fortify the nerves. In our variable climate, and in marshy districts occasional doses of these purifying, cooling, and aperient Pills will prove most efficient preservers of health.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

PRESTON—EDWARDS.—Oct. 14, at Unity Church, Islington, by the Rev. T. W. Freckleton, Percy Preston, of 19, Finsbury-street, second son of J. T. Preston, of Bruce House, Highbury New-park, to Amie, only daughter of the late Geo. Cadogan Edwards, of Cheltenham and Croydon, Glamorganshire.

BROOKE—KING.—Oct. 20, at Queen's-road Chapel, Dalston, by the Rev. W. Miall, Arthur Heath, second son of Thomas Farnell Brooke, of 36, St. Philip's-road, Dalston, to Juna, youngest daughter of Daniel King, of 70, Queen's-road, N.

GRIFFITH—WARE.—Oct. 21, at the new Congregational Chapel, Bridgewater, by the father of the bridegroom, assisted by the Rev. E. S. Prout, M.A., Mr. W. H. Griffith, of Bridgewater, eldest son of the Rev. W. H. Griffith, M.A., of Taunton College, to Elizabeth Sully Ware, eldest daughter of Mr. Thomas Ware, of Oakfield House, Wembden, Bridgewater. No cards.

MARTEN—COOKE.—Oct. 21, at Waterloo-road Chapel Wolverhampton, by the father of the bridegroom, Robert Frank, only son of Rev. Robert H. Marten, B.A., minister of Lee Chapel, Lee, Kent, to Katharine Sarah, second daughter of Tertius John Cooke, the Oaks-crescent, Wolverhampton.

DEATHS.

BEAUMONT.—Oct. 20, at The Firs, Wilmow, Cheshire, John Beaumont, in his sixtieth year. Friends will kindly accept this intimation.

SMART.—Oct. 25, at the residence of her father, D. Gurteen of Haverhill, Suffolk, Celia Elizabeth, the wife of Dr. Bath C. Smart, of Manchester, aged thirty-six years.

WIPE YOUR FEET.—The best Cocos-nut Mats and Matting are made by Treloar and Sons, 69, Ludgate-hill.

VALETUDO VISQUE LIBERIS.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingsland, N.

AFTER an experience of over forty years, it has been established that there are few instances of defects of the hair which cannot be arrested, neutralised, or remedied by the use of Mrs. S. A. Allen's World's Hair Restorer, and the favourable effect may be seen at once, and though the hair may have become grey, thin, or faded, it may be renewed and restored to all the glossy loveliness of which it is susceptible. Sold by all Chemists and Perfumers, Depot, 114 and 116, Southampton-row, London.

DYEING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid veils, handkerchiefs, clouds, berouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

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Advertisements.

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FUNDS are urgently NEEDED and respectfully solicited for this unendowed Charity, which depends entirely upon voluntary support.

The NEXT HALF-YEARLY ELECTION will take place at the LONDON TAVERN, on WEDNESDAY, November 17, when Ten Children will be elected. Contributions (which will be gratefully received by the undersigned) will entitle the donors to vote at this election.

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Office, 73, Cheapside, E.C.

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" Muscular Debility	Aphonia	Rheumatism	"
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" Sciatica	Spinal Irritation	Hysterical Cramps"	"
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